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HISTORY
OF THE
TEMPERANCE MOVEMENT
IN
GREAT BRITAIN AND IRELAND;
FROM
THE EARLIEST DATE TO THE PRESENT TIME.
WITH
Biographical Notices
OF
DEPARTED TEMPERANCE WORTHIES.

BY SAMUEL COULING,

*Author of "The Traffic in Intoxicating Drinks, its Evils and its Remedy;"
"Our Labouring Classes, their Condition considered," &c.*

LONDON:
WILLIAM TWEEDIE, 337, STRAND, W.C.
1862.

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TO

JOHN DUNLOP, ESQ.,

THE FOUNDER OF TEMPERANCE SOCIETIES IN GREAT BRITAIN,

AND TO

WILLIAM JANSON, ESQ.,

THE LONG TRIED AND LIBERAL FRIEND OF TEMPERANCE IN

LONDON,

This Work

IS,

BY THEIR PERMISSION,

RESPECTFULLY INSCRIBED BY

THE AUTHOR.

P R E F A C E.

A History of the Temperance Movement has long been felt to be a desideratum, and many were the regrets expressed that no one had, as yet, undertaken to supply this want. Some few attempts, indeed, had been made to sketch certain portions of the History of the Movement, by James Teare, Dearden, Morris, and others, and to these the Author has been indebted for such information as could be made available for the present work. Something of a more comprehensive nature, however, was yet required, and it was hoped that some one or other of the early friends of the cause, whose abilities and judgment might be relied upon, would become the historian of the Movement. But one after another of the early friends passed away, and the materials for any thing like a perfect

and consecutive narration were in danger of becoming so widely scattered as to be almost useless; or, perhaps, of being entirely lost. It was under these circumstances that the Author undertook the task; not because he could do the work better, or even so well, as many others who might be named, but because those who could have done it better did not undertake it, and because an attachment to the cause for twenty-two years—eleven of which years have been spent in active employment in connection with two leading organisations in London—had furnished him with abundant materials for the work. The Author has confined himself to facts, which he trusts he has been able to state fairly and impartially. The manuscript of the work was submitted to John Dunlop, Esq., and to Wm. Janson, Esq., both of whom took great interest in it; and Mr. John Dunlop writes,—“I have perused the M.S. you sent me and beg to congratulate you on the valuable collection of events, facts, circumstances, and incidents you have so well elaborated, and which will prove an important document for consultation for all friends of Temperance and the public at large.” Mr. William Janson also writes—“I shall have great pleasure in recommending your new work, as I consider

that there is no one of my acquaintance in the Temperance ranks, whose tact and industry would give us greater security for a correct and faithful narration of the events and incidents of our enterprise."

The last two Chapters contain Obituaries of the Departed. This is thought to be an important and interesting portion of the work; in reference to which Mr. Dunlop says, "The giving the biographies was a happy idea. You thereby rescue from forgetfulness many excellent and meritorious parties, to whom the national character of Britain has been, and will be in future time, greatly indebted. It will be gratifying to their friends and relations also, to see their names now held up to respect and approbation, very different from the reproach &c., which was too much their former lot."

That this work may be a humble means of promoting the great cause of Temperance is the hearty wish of

THE AUTHOR.

BARNSBURY, JUNE 2nd, 1862.

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HISTORY

OF THE

TEMPERANCE MOVEMENT.

CHAPTER I.

DRINKING AND DRINKING USAGES PRIOR TO THE INTRODUCTION
OF TEMPERANCE SOCIETIES.

Temperance itself is not a new idea, although organizations for its promotion may be somewhat novel. To show that the practice of Temperance prevailed among large bodies of men, we have only to refer to the history of the Nazarites and the Rechabites, as recorded in the Bible. Nor must we forget that in our own land the principle of Abstinence has been individually adopted and practised by some whose names are as household words to us—John Milton, John Locke, Sir Isaac Newton, Dr. Samuel Johnson, and the great prison philanthropist, John Howard, besides others whose names might be mentioned—all tried the practice, and affirmed its advantage in their respective cases. The use of intoxicating

drinks, however, has been in every way so associated with the custom and habits of the people, that any history of the Temperance Movement would be incomplete without some general reference to the prevalence of drinking usages, and the facilities for obtaining intoxicating liquors previous to the formation of temperance organizations. In this, as in many other particulars, we shall find that the "good old times," are not such as would commend themselves to us in preference to the present times. It is scarcely possible to identify the England of Queen Victoria with the England of a hundred years ago. Then there was a duel nearly every day, and gambling every night—especially on Sunday. *Hospitality* was the boast of the day, which, rendered in the language of the present time, meant unmitigated drunkenness. A dinner-party was then always expected to terminate with a considerable number of the guests falling under the table, and the remainder being much too far gone to assist in removing them. Nothing could be done without drink. Mr. John Dunlop, many years ago, published a very curious and valuable collection of about three hundred usages associated with drink in ninety-eight different trades and occupations in the United Kingdom.* Every trade had its own peculiar custom, and the fines and footings, and the amount to be expended on drink, were all regulated by general rules, and obligatory upon all

* See Dunlop's *Philosophy of Artificial and Compulsory Drinking Usages in Great Britain and Ireland*. Sixth Edition. 1839.

who were employed in the establishment. Apprenticeship, anniversary of joining the trade, birthdays, on coming of age, on first speaking to a woman, on change of employment, weddings, christenings, deaths, &c., had all a regular tariff, the amount varying from sixpence to five pounds, which was to be spent in the purchase of intoxicating liquor.

But let us look a little more closely at this subject—for the evil is not one of yesterday, but one of very long standing. Its origin dates far back in our social history. Houses for the sale of intoxicating drink are, indeed, of very ancient date. It appears that the Lydians were the first to open taverns or houses for refreshment; and it is quite evident that the original intention in opening such houses was simply to provide places of rest and refreshment for weary travellers, as the name “licensed victualler” clearly indicates. This idea is confirmed by an Act passed in the reign of James II., which recites that “the ancient, true, and principal use of ale-houses was for the lodging of wayfaring people, and for the supply of the wants of such as were not able, by greater quantities, to make their provisions of victuals, and not for entertainment and harbouring of lewd and idle people, to spend their money and their time in a lewd and drunken manner.” After a time, however, the sale of liquors in these houses began to be encouraged, in some countries as a financial speculation and source of emolument to the Government, while in other countries the increased consumption of intoxicating drinks was

looked upon with indifference and as unworthy of legislative interference. As a natural consequence of this, however, the use of these drinks and the appetite of the people for them increased, until at length drunkenness became so prevalent, and its results of such a character, that legal enactments were found inadequate to remove the evil. And this, indeed, has been the universal experience wherever the traffic in intoxicating liquors has been established and protected.

In the reign of Edgar, drinking was so prevalent and carried to such excess, that a law was enacted that no man should drink beyond certain nicks or marks made in the cups for the purpose of limiting their potations.* We need not, however, go so far back in history, but, advertng to a period nearer our own times, we learn that in the reign of Henry III., in 1256, the manufacture of ale had become of such importance, that its price was regulated, and a brewer was allowed to sell two gallons for a penny, if in town, and three or four gallons at the same price in the country.† Houses for the sale of this beverage were first licensed in England by an Act of the 5th and 6th of Edward VI., during which reign taverns were spoken of in an Act of Parliament as having been “newly set uppe in very great noumbre, in back lanes, corners, and suspicious places withyn the cytie of London, and in divers other towns and villages withyn this realme,” and which had then become the resort of evil disposed persons,

* Kennet's *England*, vol. i., p. 91. † Hume, vol. ii., p. 333.

and the cause of "much evil rule." In the reign of Elizabeth a magnificent feast was given to her by the Earl of Leicester at Kenilworth Castle, at which, in addition to other stores of intoxicating liquors, 365 hogsheads of beer alone were drank. Intemperance at this time, indeed, appears to have been the common vice of the country, and sumptuary laws were made to restrain the excesses of the people. In the time of James I. the power of licensing inns and alehouses was granted by letters patent to certain individuals. And about this time the average yearly quantity of strong beer and ale brewed in England was 4,950,413 barrels. In 1504 ale was sold in England generally at threepence per gallon; and about this time we read of the introduction of the *hop*; for, according to an old writer—

"Hops, reformation, bays, and beer,
Came into England all in one year."

The brewing of porter—a drink which chiefly differs from ale and beer by being made with higher-dried malt—commenced about the year 1722. The discovery of it is attributed to a person of the name of Harwood, who, to avoid the trouble of mixing beer, ale, and two-penny—a species of drink then in demand—contrived to brew a liquor which would combine the properties and taste of the three; this he called "*Entire*," and being much used by *porters* and other labouring men, it soon began to be called "*porter*" itself.

Wine was so abundant, that in 1392, when Richard II. was received on some public occasion by the citizens

of London, the conduits in the streets through which the cavalcade passed were allowed to be completely deluged with this liquor. In the time of Henry VIII., it was used at breakfast with beer. Stubbs, in his *Anatomie of Abuse*, asserts that the public-houses in London were crowded from morning to night with inveterate drunkards, whose only care appears to have been as to where they could obtain the best ale, and so totally oblivious to all other things had they become, that the language of the first drinking song, published in 1551, might be literally applied to them—

“Backe and side, go bare, go bare,
Both foot and hand go colde ;
But belly, God send thee, good ale enoughe,
Whether it be newe or olde.”

When James I. came to the throne, laws were passed for the increase of houses for the sale of intoxicating liquors, but the result of these laws was so injurious, that he had soon afterwards to pass enactments for the punishment of drunkenness—forgetful, apparently, of the fact, that by increasing the number of houses he himself had been, to some extent, the cause of this increase of drunkenness. In the reign of Charles I., drunkenness prevailed to such an extent as to call for enactments for its suppression. During the reign of William and Mary, also, the drunkenness of the people was greatly promoted by an Act passed for “the encouragement of distillation,” but the consequences of this Act were so apparent in the demoralization of the people, that other laws were soon enacted for restricting the sale of

intoxicating drinks. We are informed that during the reign of Charles II. the consumption of French brandy being very great, discontent was excited from the idea that the nation experienced great loss from the want of encouragement to home distillation; permission was, therefore, granted to a company to distil brandy from wine and malt; and after the Revolution of 1688, any person was permitted to set up a distillery, provided a notice of ten days was given to the Excise. This permission was continued by William, and of course, increased to a considerable extent the consumption of home made spirits; so that in London the trade was prosecuted with much success. The legislature held out the same encouragement to this traffic, during the reign of George I., in consequence of which distilleries multiplied, and liquors were sold so cheap, that the people indulged in their use to the most fearful extent. In the second year of the reign of George II. such a heavy duty was placed upon spirits as to be almost tantamount to a prohibition of their retail sale. This Act, however, not answering the purposes of its promoters, was repealed in the sixth year of the same reign. The consequence of this repeal, as might naturally be supposed, was an increased amount of drunkenness. Lord Carteret remarked, that on his way to the House, he had observed persons everywhere lying about in the streets insensibly drunk. Gin was then sold at sixpence a quart, and drunkenness so alarmingly increased that the legislature again interfered, and by an Act of the ninth

year of George II., in effect absolutely prohibited the retail of spirituous liquors. Some idea may be formed of the low state of public morality, and the shameful manner in which this traffic was carried on at this time, from the fact related by Smollet, that upon some of the publicans' signs it was announced, that "*you may here get drunk for one penny, dead drunk for twopence, and have clean straw for nothing.*" During the eighteenth century too, the most dreadful consequences resulted from the introduction of ardent spirits into Ireland, and several laws were passed with the intention of restricting the traffic in these drinks. In 1798 it was stated that in one street in Dublin, which contained 190 houses, not fewer than 52 were licensed to sell spirits; "a poison," adds Walsh and Whitelaw, in their History of Dublin, "productive of vice, riot, and disease; hostile to all habits of decency, honesty, and industry: and, in short, destructive to the souls and bodies of our fellow-creatures."

Neither has the trade of selling intoxicating liquors been allowed to be carried on without the attention of government being continually called to it, with a view either to regulate, restrict, or suppress the sale of these drinks. From the reign of king John to that of Edward the Sixth, a considerable trade in wine appears to have been carried on with the continent, and many regulations were enacted. The tendency to its immoderate use, appears in an Act of this latter monarch, entitled, "An Act to avoyd Excess in Wynes," (1553),

in which it is enacted, that, "No taverns for the retailing of wine shall be set up except in towns and cities; and only two taverns shall be allowed for every town or city, except London, which may have forty taverns; Westminster, which may have three; York, eight; Bristol, six;" &c., while in respect to beer, ale, &c., a statute was passed in the previous year (1552), which recites that, "Forasmuch as intolerable hurts and troubles to the commonwealth of this realm doth daily grow and increase, through such abuses and disorders as are had and used in common alehouses, and other houses, called tippling-houses," and then gives power to two justices of the peace to "remove, discharge, and put away, common selling of ale and beer in the said common alehouses, and tippling-houses, in such town, or towns and places, where they shall think meet and convenient."* In Ireland it appears that as early as the reign of Henry VIII., *aqua vite* was in common use, and it was decreed that there should be but one maker of this liquor in any borough or town. In 1556, an Act of Parliament was passed at Drogheda, prohibiting the making of it altogether.

Thus we have briefly sketched the history of the laws and customs relating to intoxicating beverages, from which it clearly appears that in proportion to the facilities for obtaining these beverages, so drunkenness has more or less prevailed among the people.

St. Basil said, that "the devil was the maker of the

* Statutes at Large. Anno 1540—1553.

Laws of Drinking," and, looking at the effects produced, we can very readily believe the truth of his saying. In the library of the British Museum we discovered two or three curious old books, written to expose the vice of drinking among the upper classes of society; one of these entitled, *A Solemne Joviall Disputation Theoretick and Practicke, briefly shadowing the Law of Drinking*, printed at the *signe of Red eyes*, 1617, speaks of the custom of health drinking as being of the most beastly description, and leading to the most filthy practices. We cannot be surprised that the example set by the wealthy should be speedily followed by the poor; and that customs should arise among them in reference to their drinking habits, some of them of the most tyrannical and revolting character, and all of them necessarily leading to a great extension of the trade in intoxicating drinks. In the reign of Charles I., the Lord-keeper Coventry thus speaks of the houses open for this traffic in his day, "I account alehouses and tippling-houses the greatest pests in the kingdom. I give it you in charge to take a course that none be permitted unless they be licensed; and for the licensed alehouses, let them be but few, and in fit places; if they be in private corners and ill places, they become the den of thieves—they are the public stages of drunkenness and disorder." In 1725 a Report from a Committee of Middlesex Magistrates stated, that at that period there were in the metropolis, exclusive of the city of London and Southwark, 6187 houses and shops, "wherein geneva or other

strong waters were sold by retail." The population, at that period, did not exceed 700,000, and in some parishes every tenth house, and in others every seventh, was an establishment for the sale of intoxicating liquors. It will be seen that this number was exclusive of the City and Southwark; if, therefore, we add 1,000 for these two places, the total number of these houses in the metropolis during this year, will amount to 7187. In 1736, eight justices of the peace, appointed to inquire into the fact, reported that they found not fewer than 7,044 houses and shops in which spirituous liquors were sold within the divisions of Westminster, Holborn, the Tower, and Finsbury, in addition to many other places established for the sale of fermented liquors only. In 1750 the following is given as an authentic account of the proportion of houses of this description, compared with the number of other dwellings: in the city of London one to every fifteen houses—in Westminster, one to every eight dwellings—in Holborn district, one to every five—and in St. Giles, above one to every four houses. In 1821, the number of licences granted for the retail sale of British and Foreign spirits was 36,351, and which number rose in 1833, to 48,347. In 1822, there were in London 98 brewers, who brewed 2,000,932 barrels, of which 1,673,603 were strong, and 327,329 table beer, besides 37 licensed victuallers. In the rest of England there were 1,488 brewers, who brewed, of strong and table beer, 5,547,875 barrels, and 20,575 licensed victuallers. Mr. Morewood says, "That the annual quantity

of porter brewed in London exceeds 1,316,345 barrels, of 36 gallons each; and that of porter and ale, the consumption in the metropolis amounts to 2,000,000 of barrels. This vast supply is chiefly drawn from the breweries within the city, which, in respect to size, style of building, and ingenuity of operations performed in them, are not surpassed, nor indeed equalled, by any other establishments of the kind in the world.”*

But the extent and magnitude of this traffic would not be of so much consequence, if it was either useful or necessary; or if it in any way tended to the moral and social elevation and improvement of mankind, instead of producing such fearful results as we everywhere see attending it. By the use of intoxicating liquors men become drunkards; and drunkenness too often leads to the deepest poverty or most degrading vice. When men become, in the language of Sydney Smith, “warmed with beer, and expanded with alcohol,” they too frequently lose all self-control, and sink down into the very depths of misery. What is the cause of this? Is it not because these drinks are intoxicating? And it is evident that just in proportion to the intoxicating principle contained in these drinks, so they are the more sought after; for it is a fact, that the “root of actual intemperance is the use of drinks that have a *physiological tendency to create excess*—an appetite which grows with what it feeds upon.” This intoxicating

* Morewood's *Inventions and Customs in the Use of Inebriating Liquors*, 1824, p. 284.

principle is called *alcohol*, and Mr. Brande has given the proportions of alcohol contained in the different kinds of wine, spirits, and beer; from which it appears that spirituous liquors contain 50 per cent; wine contains 20 per cent; and ale and cider about 7 per cent; consequently, if enough of either of these drinks is taken, drunkenness must necessarily ensue. Alcohol is acknowledged by physicians and chemists to be one of the most dangerous poisons, and is classified as such in all works on toxicology. "It can only be used in dilution;" says Dr. Macnish, "and in this state we have it from the strongest ardent spirits, to simple small beer. The first (ardent spirits) being the most concentrated of its combinations, act most rapidly upon the constitution. They are more inflammatory, and intoxicate sooner than any of the others. Swallowed in an overdose, they act almost instantaneously—extinguishing the senses and overcoming the whole body, with a sudden stupor."* "In whatever form," says Dr. Charles Wilson, "the inebriating beverage may be consumed, it is the alcohol, or spirit of wine, which constitutes the intoxicating ingredient. But that fluid cannot be received into the stomach, in its undiluted state, even in no large quantity, without the production of immediately fatal consequences. In most of the varieties of spirits in ordinary use, it necessarily exists, therefore, in combination with a little more than an equal proportion of water, with the addition of that peculiar volatile

* Macnish's *Anatomy of Drunkenness*, chap. v.

oil to which each is indebted for its characteristic flavour, but the presence of which otherwise has no material tendency to modify its action.”* It is this alcoholic principle, then, which makes these drinks so pernicious, and which produces such evil results among the community at large. Experience proves that its use has an almost universal tendency to create its abuse. Man in his savage state has been rendered furious and still more savage by it; while in our own land, and among civilized society generally, hundreds of thousands have fallen victims to its desolating influence. “The quantity of drink,” says Dr. Chadwick, “necessary to produce this effect, is very different in different persons; and ranges from one glass to three bottles of wine; from one pint to two gallons of beer; and from one to thirty glasses of spirit and water.”† So that there is no security against the evil effects of these drinks arising from any supposed moderation in the use of them. We object, therefore, to the use of these drinks because they tend to produce drunkenness, and drunkenness leads to evils, physical, social and moral, of the most fearful kind. We need not now inquire into the nature of these evils; they are sufficiently apparent to every observant person. We need not wonder that the nature and extent of these evils should attract the attention of philanthropists. It had become a great social problem—How shall we get rid of the evils inflicted upon the

* Dr. Wilson's *Pathology of Drunkenness*, 1855, p. 13.

† *Essay on the use of Alcoholic Liquors*, 1849, p. 29.

people by the use of this drink? And, as in every other case in which a great and good work was to be accomplished, the instrument was at hand; and men were found ready to stand in the breach, to grapple with the evil, and to stay the curse. With what success we shall now proceed to inquire.

CHAPTER II.

EARLY HISTORY OF THE MOVEMENT IN AMERICA
AND IN GREAT BRITAIN :
1804 TO 1832.

It is certainly somewhat of a humiliating thought, that notwithstanding the great evils arising from intemperance, so little was attempted by way of organized effort to stem the torrent of evil, at an earlier period. To say, however, that nothing had ever been done would not be strictly true, inasmuch as we find that in the year 1517, Sigismond de Diettrichstein established a society on the continent, the objects of which were to put an end to the custom of pledging of healths, and the practice of endeavouring to ensnare individuals into intoxication. Another temperance society was formed by the Duke of Hesse, in 1600, which had for a regulation, that no member should drink more than seven glasses of liquor at a time, and that this should not occur oftener than twice a day. A third society, we read of, was founded by the Count Palatine, Frederick V., under the denomination of the

“Ring of Gold.” It will be at once seen, however, that such societies as these had little about them of the nature of our modern Temperance societies, and were scarcely calculated to remove the prevalent vice of intemperance.

Coming down, however, to the year 1804, it is somewhat remarkable that on both sides of the Atlantic the public attention should be called to the evils resulting from the use of intoxicating drinks, by two medical men, of some repute. During this year, Dr. Trotter, a Member of the Royal Medical Society of Edinburgh, and one of the physicians to the Fleet under the command of Earl Howe, published *An Essay, Medical, Philosophical, and Chemical, on Drunkenness, and its effects on the Human Body*. In America, Dr. Rush also published *An Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind*. These works could not fail to have a salutary effect upon the public opinion, and hence it was not long before it became a general inquiry among the people in America, as to “What could be done to suppress Intemperance?” And the first direct step taken in the matter was in the month of April, 1808, when a society was established at Moreau, county of Saratoga, in the state of New York, consisting of forty-three members, who adopted the following, amongst others, as the rules of the society:—

“Art. I.—This society shall be known as the TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND.

“Art. IV.—No member shall drink rum, gin, whiskey, wine, or any distilled spirits, or compositions of the same, or any of them,

except by the advice of a physician, or in case of actual disease, (also excepting at *public dinners*,) *under the penalty of twenty-five cents*, provided that this article shall not infringe on any religious rite.

“Sec. 2.—No member shall be intoxicated under penalty of fifty cents.

“Sec. 3.—No member shall offer any of the said liquors to any person to drink thereof, under the penalty of twenty-five cents.”

This society continued in existence till the year 1822, though but little good appears to have been effected by it. In fact, intemperance had now assumed such a frightful aspect, that Dr. B. J. Clarke, a medical gentleman, upon one occasion, is reported to have said, “We shall certainly become a community of drunkards, unless something be done to arrest the progress of intemperance.” The question therefore again arose, “What can be done?” The Rev. Dr. Beecher, in 1811, had preached six sermons against intemperance, which were afterwards published, and had a large circulation. The Rev. Justin Edwards, of Andover, had also preached a series of sermons against intemperance, in 1814. In 1819, Judge Hertwell published a small work on the same subject, and in 1823 the Rev. Mr. Nott published some sermons condemnatory of the same vice. Yet in 1825 the question was still discussed, “What shall be done?” On the 10th of January, 1826, a number of gentlemen met in the Vestry of Park Street Church, Boston, to take this question into further consideration; and after having united in prayer, and spent a considerable time in earnest and serious deliberation, they adopted the following resolutions :—

“1.—That it is expedient that more systematic and more vigorous efforts be made by the Christian public to restrain and prevent the intemperate use of intoxicating liquors.

“2.—That an individual of acknowledged talents, piety, industry, and sound judgment, should be selected and employed as a permanent agent, to spend his time, and use his best exertions, for the suppression and prevention of the intemperate use of intoxicating liquors.”

A Committee having been appointed to make further arrangements, another meeting was convened on the 13th of February following, when the AMERICAN TEMPERANCE SOCIETY was established, and the following officers were chosen :—Hon. Marcus Morton, President; Hon. Samuel Hubbard, Vice-President; William Ropes, Esq., Treasurer; John Tappan, Esq., Auditor. Executive Committee—Rev. Leonard Woods, D.D., Rev. Justin Edwards, D.D., John Tappan Esq., Hon. George Odiorne, S. V. S. Wilder, Esq. Fifteen members were then chosen, and at a subsequent meeting held on March 12th, eighty-four other gentlemen were chosen as members of this society.

In 1829, the NEW YORK STATE TEMPERANCE SOCIETY was formed, and was favoured with the personal and pecuniary assistance of E. C. Delavan, Esq., who for seven years devoted a large portion of his time, and above 16,000 dollars to the furtherance of the interests of this society. The Rev. N. Hewitt, and the Rev. Dr. Edwards were successively the secretaries of this institution; and both of them laboured hard to promote the cause. From August 1829 to May 1831, Dr. Edwards, travelled more than 6,400 miles, and delivered

386 sermons or addresses; one of the addresses being delivered in the capital at Washington, to the members of both Houses of Congress. The cause therefore now progressed and at the close of 1829, 1,000 local societies with 100,000 members, were in active operation, and an organ of the movement was started by the parent society, entitled *The Journal of Humanity*.

Thus it appears that America was first in the field on the temperance question, and to the Americans certainly belongs the honour of having formed the first temperance society of modern date, and proved the possibility and utility of introducing combination and association into this department of philanthropy.

We turn our attention now to Europe, and

IRELAND

claims our first attention, although the claim for precedence on the part of Ireland has been disputed by Scotland; yet certain it is that although Mr. Dunlop was first in endeavouring to sow the seed in Scotland, it was in Ireland that the first organization was actually formed. The Rev. George Whitmore Carr, being very earnest in every good work, and much in the habit of visiting among the poor; and having heard of the movement in America, appears to have been struck with the fact that Ireland would also be benefited by the introduction of the temperance reformation; he accordingly at once established a society at New Ross, in the County of Wexford, south of Ireland, in August 1829,

or as some have said, in the months of June or July of that year. The following pledge was adopted;—

“We, the undersigned, members of the NEW ROSS TEMPERANCE SOCIETY, being persuaded that the use of intoxicating liquors is, for persons in health, not only unnecessary but hurtful, and that the practice forms intemperate appetites and habits; and that while it is continued, the evils of intemperance can never be prevented—do agree to abstain from the use of distilled spirits, except as a medicine in case of bodily ailment; that we will not allow the use of them in our families, nor provide them for the entertainment of our friends; and that we will, in all suitable ways, discountenance the use of them in the community at large.”

This society, however, appears to have made but little progress; in fact it very soon required to be remodeled, and for some time, at least, Mr. Carr himself, was the only member. But simultaneous with Mr. Carr's movement, there were three ministers in Belfast, who had also become deeply interested in the subject. These three gentlemen, the Rev. Dr. Edgar, the Rev. Dr. Cook, and the Rev. Mr. Morgan, having talked the matter over very frequently among themselves, and greatly deploring the evils of intemperance, which they everywhere saw around them, resolved that something more ought to be done to stay the plague, and Dr. Edgar was requested to prepare and publish an address on the subject. This address he accordingly prepared and published in the *Northern Whig*, *Belfast News Letter*, and other papers on 14th August, 1829.

The cause having now gained a fair start, some progress was made, and in less than twelve months it was reported that there were sixty societies in existence

with about 3,500 registered members; while in 1831, Mr. Crampton, Solicitor-general of Ireland, at the first anniversary of the Hibernian Temperance Society, said "he was happy to state that there were now upwards of 15,000 members of Temperance Societies in Ireland."

It appears that much misconception existed in the public mind as to the objects of these Temperance societies, and, therefore, in some measure, to remove these misconceptions, the ULSTER TEMPERANCE SOCIETY in 1830, put forth the following address:—
"While Temperance societies are founded on the great laws of Christian charity and self preservation, they do not interfere with the peculiarities of any religious creed. Their bond of union is not a common belief, but a common practice; and they have enrolled among their members, Roman Catholics and Protestants—men of the most varied political and religious sentiments. Their means of reformation are those alone which scripture and reason warrant—information, exhortation, and united exertion. The world has been fatally deceived respecting excellencies which have been falsely attributed to intoxicating liquors. Temperance societies circulate information respecting their real properties and uses. They appeal to a multitude of facts for proof, that intoxicating liquors are, for all common purposes completely useless. They do not maintain that it is *sinful* to drink intoxicating liquors, but they do maintain, not only that every man may abstain from their use if he pleases, but that circumstances may readily

arise which will render it '*expedient*' and '*good*' for him to do so. The Word of God and reason thus furnish Temperance societies with much higher ground than they claim; for their regulations only prohibit the use of distilled spirits, and prescribe moderation in other intoxicating liquors. No man who uses ardent spirits, except as a medicine, can be a member; nor can any one be continued as a member, who indulges to excess in fermented liquors. In the two centuries, during which distilled spirits have been used in these countries, they have proved themselves by far too insidious and violent a stimulant, and too capable of exciting passion and leading to excess, to be used as an article of diet at all. Madness and other diseases, crimes and misery, and premature mortality have prevailed in proportion to the quantity of ardent spirits used; and while the radical evil remains of permitting them to be used as a common beverage at all, the pulpit and press, and the voice of private benevolence, attempt in vain to arrest the progress of intemperance, and all the nameless ills which the use of ardent spirits invariably brings in its train. The members of Temperance societies abstain from the use of distilled spirits, and they entreat others to do the same, because they are for all common purposes useless; because the highest medical authorities living, have declared, that they should be renounced by all persons in health as most noxious superfluities; because they are injurious instead of beneficial to men in health, weakening instead of giving strength, causing three-

fourths of all beggary and crime, one-half of all madness, one-half of all sudden deaths, more than one-eighth of deaths in persons above twenty years of age, and being in the words of the Surgeon-general of his Majesty's forces in Ireland, the 'the chiefest of the chief causes of disease and premature mortality.' The members of Temperance societies abstain from distilled spirits, because the moderate use of so insidious and violent a stimulant, leads to the habitual use, and habitual use is the high road to confirmed drunkenness—because the temperate, by the good qualities which they falsely ascribe to distilled spirits, by treating of servants, children, customers, visitors—and by the apology which their moderate use of so dangerous an article furnishes for intemperance, are the chief agents in promoting and perpetuating drunkenness; and in a word, because the whole system of manufacturing, and selling, and drinking distilled spirits, derives its respectability and support from the temperate, and must eventually fall to the ground, with all the unnumbered ills which it entails, if the temperate desert it. The sum total of the plan of Temperance societies is included in one short sentence, which constitutes their fundamental principle, without oath, or vow, or payment of money, or any burden whatever. 'We, whose names are subscribed, *resolve* to abstain from the use of distilled spirits, and to discountenance the causes and practices of intemperance.' Such is the astonishing influence of this simple principle, that though it is only a few months since Temperance societies

were heard of in Europe, there are already in the Province of Ulster alone, between fifty and sixty societies, containing about three thousand members, besides the the flourishing societies in the remaining provinces. It is acknowledged, even by enemies, that great good has already been done, not only in shutting up the school of drunkenness among the temperate, but in effecting the reformation of drunkards. The members of Temperance societies have only to persevere, and their cause will assuredly triumph."

This somewhat lengthy address gives us a very good idea of the principles and practice of the old Temperance societies, which were certainly of an accommodating character; nevertheless, as good was done we rejoice, and we are glad to find such an array of names as the following in connection with the HIBERNIAN TEMPERANCE SOCIETY:—"At a meeting of the Temperance society, held at the Rotunda, on Wednesday the 1st of June 1831, the Solicitor-general in the chair, it was

"Resolved, that the Solicitor-general be the President, and Lord Cloncurry, and the Right Rev. Dr. Doyle, the Vice-Presidents, and Dr. Adams, John Mackay, Esq. A. E. Gayer, Esq. and Dr. Harvey, the Secretaries; and the following gentlemen a committee until the next Annual Meeting; Dr. Cheyne, Dr. Morgan, John Mackay, Esq. Dr. Adams, Sir. James Douglas, A. E. Gayer, Esq. Rev. William Urwick, James Bessonett, Esq., Surgeon Bevan, Joshua C. Walker, Esq., Rev. John Spratt, Edward Barrington, Esq., Dr. Pope, Alderman Morgan, and Richard Allen, with such persons as they may add to their number."

SCOTLAND.

During the time that this movement was progressing in Ireland, a similar work was being effected in Scotland. In 1828, John Dunlop, Esq. (then of Greenock, and one of the justices of the peace for Renfrewshire) made a short tour in France, and was greatly surprised to find the working classes of France so much superior in their habits to the same class of people in Scotland, and setting himself to inquire into the cause of this anomaly he was compelled to come to the conclusion that the national addiction of the Scotch to whisky and other strong drinks was the cause. He proceeded at once to publish his travels under the title of *a Glance at Paris and Brussels*, and then set himself to work to acquire information as to the nature, and results of temperance societies in the United States, and for sixteen months he continued to urge the matter in conversations and in correspondence with influential and benevolent individuals "hoping that some well known persons would publicly undertake it." In this, however, he was disappointed; and he was thus forced to undertake the work himself, accordingly he visited Glasgow, Stirling, and other places, and delivered his first public lecture, at Glasgow, where we find him one Saturday night engaged in writing out forty notices of the meeting, and which he forwarded to as many clergymen with a polite request that they would announce the meeting from their pulpits on the following day. Very few complied

with the request, Mr. Dunlop, notwithstanding, had a crowded meeting, and twelve divinity students besides many others, became converts to his views. This lecture he published under the title of *The Extent and Remedy of National Intemperance*, and early in the month of October, 1829, he succeeded in forming the first general temperance society in Scotland, at Greenock, although a few days previous to this it would appear that Miss Allen, a friend of his, had succeeded in forming a small female society at Maryhill, near Glasgow, a village of which Mr. Dunlop is superior of the Manor. Mr. Dunlop lectured at Edinburgh, Stirling, and other places. Societies were subsequently formed at Glasgow, Edinburgh, and elsewhere. The Glasgow society circulated immediately about 140,000 tracts, and within nine months, public meetings had been held at Greenock, Glasgow, Paisley, Largs, Bonhill, Kelvindock, St. Ninians, Dunfermline, Campsie, Duntocher, and other places. Societies were multiplied, and the number of members considerably exceeded 4,000.

Thus we must award to Mr. Dunlop the title of "the Father of Temperance Societies in Great Britain." While doing so, however, we must not forget that in all his early labours he was greatly assisted by Mr. William Collins, of Glasgow, who became the first enrolled member of the Glasgow and West of Scotland Temperance Society, and the editor and publisher of the *Temperance Record*. Mr. Collins declined joining the total abstinence pledge; but some years before his death, in 1858, he became a teetotaler.

The GLASGOW AND WEST OF SCOTLAND TEMPERANCE SOCIETY was formed November 12th, 1829, and in 1830, the *Temperance Record* was commenced, as the semi-organ of the society, and was continued monthly, till December, 1835, when it ceased for want of support. William Collins, Esq., James Sword, Esq., William Cunninghame, Esq., Rev. Dr. Hamilton of Strathblane, and John Dunlop, Esq., were the Vice-Presidents; Messrs. Robert Kettle, Patrick, and Letham, were the treasurers; and Messrs. William Wardlaw, Charles Ritchie, John Turner, and James Kerr, the Secretaries of this society, and the following was adopted as the constitution.

“ *Preamble.*—WHEREAS the vice of Intemperance has long been gaining ground in this country, and of late years especially, has been making fearful advances amongst the labouring classes of society, leading to the neglect of education, and the profanation of the Sabbath—debasing the social habits, and corrupting the morals of the community—inciting by its unhappy influence to the perpetration of every crime, and loosening all the ties which bind man to man; and whereas the means which have been hitherto resorted to have proved utterly insufficient to restrain this growing evil, rendering it evident that some more determined, systematic, and combined efforts are necessary on the part of the friends of morality and religion, in order to effect a change upon public sentiment and practice, as to the frequent use of intoxicating liquors—we resolve to form ourselves into a Society, with the following Constitution, to which we affix our names.

Art. I.—That the society shall be denominated THE GLASGOW AND WEST OF SCOTLAND TEMPERANCE SOCIETY.

Art. II.—That the society shall consist of all who, under the conviction that intemperance and its attendant evils are promoted by existing habits and opinions, in regard to the use of intoxicating liquors, and that decisive measures for effecting a reformation are indispensable—do voluntarily agree to relinquish entirely the use of

ardent spirits, except for medicinal purposes; and although the moderate use of other liquors is not excluded, yet as the promotion of temperance in every form is the specific design of the society, it is understood, that excess in these necessarily excludes from membership.

Art. III.—A contribution to the funds shall not be deemed necessary to membership; although it is strongly recommended to all, to further the objects of the institution by their benefactions.

Art. IV.—The business of the society shall be conducted by a President, Vice-Presidents, Treasurer, Secretaries, and a Committee consisting of not less than twelve members, any three of whom shall be a quorum. The associations in Glasgow and suburbs are empowered to send one of their number as a representative in the General Committee.

Art. V.—The Committee shall meet regularly at such periods as they may themselves appoint, for the despatch of business; and their duty, together with the Secretaries, shall be, to open up a correspondence, by personal interview or in writing, with ministers, medical gentlemen, masters of works, and other influential persons throughout the country—to use all proper methods of producing seasonable and salutary impressions on the public mind on this subject—to print and circulate essays, sermons, tracts, or works bearing upon the objects the society has in view, and addressed to different classes of persons throughout the community—to promote the institution of similar societies in the various towns or villages in Scotland—to encourage especially the formation of associations on similar principles amongst the labouring classes of society—to use means for restricting the number of licences—to procure an increase upon the duties imposed on ardent spirits—and to devise and carry into execution whatever other measures may be most likely, under the blessing of God, to effect a great and radical change upon the intemperate sentiments, habits, and customs of society at large.

Art. VI.—That in prosecuting these measures, the Committee shall be at liberty to avail themselves of the assistance of all who may be desirous of furthering any of the specific objects the society has in view, although not subscribing to its constitution or conforming to its rules.

Art. VII.—That the funds necessary for carrying these purposes into effect, shall be raised by annual subscriptions, donations, or congregational collections.

Art. VIII.—A public meeting of the members shall be held annu-

ally, when a report of the society's proceedings shall be laid before them, the office-bearers appointed, and intelligence respecting the formation and progress of Temperance societies communicated.

Art. IX.—That in attempting, by the means already specified, or by any others which may be judged advisable, to exterminate the vice of intemperance, as a great national sin, the society would desire to rest their hopes of final success not on mere human agency, but on the countenance and blessing of Him who alone can crown their efforts with the desired result."

On the 30th December, 1830, they held their first annual meeting, when they reported that during the year they had circulated 425,300 tracts, in addition to 20,200 temperance pamphlets, which had been printed at the Glasgow press. The society in Edinburgh had also circulated 40,000 tracts, the society in Greenock 9,000, Dundee 4,000, Perth 4,000, and it was estimated that the total number of temperance tracts, and larger publications, issued in Scotland, during the year, was considerably more than half a million. The number of members in Glasgow was reported to be 5,072, while in all Scotland it was stated that there were not fewer than 130 societies, and 25,478 members. The balance sheet shewed an income of £347 11s. 2½d., and an expenditure of £515 18s. 7½d., leaving a balance due to the treasurer of £168 7s. 5d.

During this year (1830) the first Military Temperance Society was formed at the Horse Barracks, in Glasgow, under the permission and countenance of the commanding officer. The society was started among the men of the 4th Royal Irish Dragoon Guards, and at a subsequent meeting, a large detachment of several hundred men

from the 1st Royals, and 91st Argyleshire Regiment, accompanied by their officers, were present. The men were marched in parade with their band to the meeting. Sergeant Kelly presided, and opened the meeting by an appropriate address. Many soldiers afterwards enrolled their names as members of the society.

On the 24th December, 1830, the following resolution was passed at a meeting of the ANNAN TEMPERANCE SOCIETY, and which is here inserted as shewing the opinions of the friends as to the progress of the cause:—

“ That this society rejoices to hear of the steady progress of the temperance cause particularly throughout Scotland; and that, while a review of its own operations during the last six months (the period of its duration) is calculated to excite in the minds of its members sincere gratitude to God on account of the success which has attended them, the society feels strongly impressed with the necessity of increased and persevering efforts to put a stop to abounding intemperance in this district.”

On the 20th September, 1830, the first attempt was made to improve upon the old temperance principle. On that day a meeting of the Temperance society was held in Dunfermline, to consider what should be done to assist a coffee house, about to be started. At this meeting it was brought out that the committee had agreed to allow the coffee house keeper to sell *porter and ales*. To this regulation Mr. John Davie, and several others, offered great opposition, and on the following evening they met to consider what plan should be adopted to prevent the resolution of the committee from being carried into effect. At Mr. Davie's sug-

gestion, the following pledge was adopted, and signed by five of those present:—

“We, the subscribers, influenced by the conviction that temperance is best promoted by total abstinence from all intoxicating liquors, do voluntarily consent to relinquish entirely their use, and neither to give nor receive them upon any, save medical cases—small beer excepted, and wine on sacramental occasions.

“We likewise agree to give no encouragement or support to any coffee-house, established, or receiving countenance from, any temperance society, for the sale of intoxicating liquors.

“Upon these principles we form ourselves into a society, to be called ‘The Dunfermline Association for the promotion of Temperance by the relinquishment of all Intoxicating Liquors.’”*

In a few days, sixty persons had signed this pledge. The next step was taken in 1832, when, in the month of January, Mr. James Macnair, Dr. Richmond, and a few others, formed in Glasgow, the “Tradeston Total Abstinence Society,” and in the same month, January, 1832, the “Paisley Youths’ Association for the prevention and cure of Intemperance” was organised by Dr. Richmond, with the following pledge:—

“We, the undersigned, believing that the widely extended and hitherto rapidly increasing vice of intemperance, with its many ruinous consequences, is greatly promoted by existing habits and opinions in regard to the use of intoxicating liquors in every form; and believing that it will be calculated to promote the furtherance of true and consistent temperance principles, and of the cause in general, do voluntarily agree to abstain from all liquors containing any quantity of alcohol, except when absolutely necessary.”

This was the first distinct movement among the young, and about one hundred youths quickly signed this pledge and joined the society.

* *Scottish Temperance League Register*, 1851, p. 83.

The Glasgow and West of Scotland Temperance Society held its second annual meeting on 30th November, 1831. Mr. Robert Kettle had now become one of its Secretaries, and its name had been changed to THE SCOTTISH TEMPERANCE SOCIETY. The report presents somewhat of a meagre appearance as to the amount of work done, but it states the number of members in Scotland as follows :—

SOCIETIES—Adults . . .	223
Youths . . .	55
	—278
MEMBERS—Adults . . .	41,037
Youths . . .	2,989
	—44,026

It also shows in the balance-sheet a small increase, compared with the last year, in the subscriptions and donations ; and a balance in the hands of the treasurer of £90 7s. 11*d*.

Many ministers of the Gospel now gave in their adhesion to the movement, and at the close of 1831 there were 187 ministers of various denominations in Scotland connected with the temperance cause.

Mr. Dunlop felt, however, that notwithstanding the success which attended the movement, that success would not be permanent as long as the usages connected with drink were continued. These usages he inquired into and exposed, and he prophesied that after the first flush of success had passed away, the usages, unless abrogated, would supervene and swamp the societies. He, therefore, attempted in 1829 and 1830 “to combine the two pro-

cesses of abstinence and anti-usage. He was from the first generally heard with indifference, and afterwards, on persisting, with a sort of friendly ridicule.”* Anti-usage societies were, however, formed in some parts of Scotland, and Mr. Dunlop certainly accomplished much good at this time, by the publication of his *Philosophy of Artificial and Compulsory Drinking Usages in Great Britain and Ireland*.

ENGLAND.

Although as early as 1814 attention had been called to the importance and value of abstinence from intoxicating drinks, by Basil Montagu, Esq., in a work which he published anonymously, entitled *Enquiries into the Effects of Fermented Liquors*, by a Water Drinker ; yet it was not till the year 1830 that any action was taken on the subject. During the latter part of 1829, Mr. Henry Forbes, a merchant of Bradford, in Yorkshire, happened to be visiting Glasgow on business, and feeling some interest in the subject of temperance, he attended one of the public meetings of the Glasgow Society, and carried away with him a very deep feeling of the worth and importance of the movement. He accordingly procured a number of Dr. Beecher's sermons against intemperance, and other tracts, and upon his return to Bradford, immediately put them into circulation ; and on the 2nd of February, 1830, he convened a meeting for

* Dunlop's *Philosophy of Drinking Usages*. Edition 1839, p. 287.

the organization of a society. On this occasion nine gentlemen signed their names, but at an adjourned meeting on February 5th, many other names were enrolled. On the 14th of June, in the same year the first public meeting of the Bradford Society was held, and excited considerable interest. On this occasion a treasurer, three secretaries, and a committee consisting of nine clergymen and dissenting ministers, four medical gentlemen, and nineteen other laymen, were chosen; John Rand, Esq., presided, and the meeting was addressed by W. Collins, Esq., of Glasgow, Rev. John Jackson, of Hebden Bridge, H. Forbes, Esq., Rev. B. Godwin, Dr. Edgar, of Belfast, and others. It was stated that 17,000 tracts had been distributed, and that 180 members had been enrolled. The Rev. J. Jackson, Baptist minister, of Hebden Bridge, afterwards became the agent of this society, and lectured in various places in Yorkshire.

The second society formed in England was at Warrington, on April 4th, 1830. On the 12th of May, another society was established in Manchester, where, in a very short time, 20,000 tracts were put into circulation. On the 22nd of July, the Liverpool Society was organized, and the Leeds Society on the 9th of September following, when a constitution founded on entire abstinence from distilled spirits, was presented, and signed by thirty-six gentlemen present. A committee consisting of eight ministers of the Gospel, and thirteen laymen, besides three secretaries and a treasurer, was then appointed. The meeting was attended by a deputation from the

Bradford Temperance Society, who stated that it was the anxious wish of the Bradford and Leeds Societies, that similar institutions should be formed in every town and village in Yorkshire.

At the close of this year, Mr. Dearden informs us that about 30 societies had been established, and 10,000 persons had become members.

It was not until 1831 that any attempt was made to organize a society in London. In that year Mr. Collins, of Glasgow, being in London, put forth great exertions with a view of introducing the cause there, and it was chiefly through his instrumentality that on the 29th of June, 1831, the **BRITISH AND FOREIGN TEMPERANCE SOCIETY** was organized at a public meeting in Exeter Hall, which was presided over by Sir John Webb, Director-General of the Medical Department of the Ordnance, and addresses were delivered by the Bishop of Chester, Rev. Dr. Pye Smith, Dr. Edgar, Mr. Crampton, and Dr. Hewitt, of America. The Bishop of London afterwards became a patron of this society. The following was adopted as their pledge :—

“We agree to abstain from distilled spirits, except for medicinal purposes, and to discountenance the causes and practice of intemperance.”

As this society occupied for many years afterwards a prominent position in the temperance cause, and as it gained royal patronage and favour, it will not be amiss to give its first list of officers entire.

PATRON.

Right Hon. and Right Rev. Lord Bishop of London.

VICE-PRESIDENTS.

Right Rev. Lord Bishop of Lichfield and Coventry.

Right Rev. Lord Bishop of Chichester.

Right Rev. Lord Bishop of Chester.

Right Rev. Lord Bishop of Sodor and Man.

Right Rev. Lord Bishop of Calcutta.

Right Hon. Lieutenant-General Viscount Lorton.

Right Hon. Lord Calthorpe.

Right Hon. Lord Bexley.

Right Hon. Lord Henley.

The Very Rev. the Dean of Chichester.

Right Hon. the Lord Mayor.

Sir Thomas Baring, Bart., M.P.

Sir Matthew J. Tierney, Bart., M.D.

Admiral Sir R. Goodwin Keats, G.C.B.

Admiral Sir J. Brenton, Bart., K.C.B.

Sir James M^cGrigor, M.D., Director-General Army
Medical Department.

Major-General Sir G. B. Fisher, K.C.H.

Lieutenant-General Sir Herbert Taylor, G.C.H.

Sir John Webb, Director-General of Medical Depart-
ment of the Ordnance.

Sir John Richardson.

P. C. Crampton, Esq., Solicitor-General for Ireland.

J. Ivatt Briscoe, Esq., M.P.

Henry Drummond, Esq.

TREASURER.

Mr. Cornelius Hanbury.

SECRETARIES.

Messrs. John Capper.

„ John Ramsbotham.

Messrs. Thomas Hartley.

„ N. E. Sloper.

COMMITTEE.

Messrs. William Allen.	Messrs. Wm. Grimshaw, jun.
„ G. W. Alexander.	„ Joseph Hale.
„ Adolphus Bach.	„ Joseph Hanson.
„ Samuel Bagster, jun.	„ Basil Montagu.
„ Richard Barrett.	Rev. Thomas Mortimer, B.D.
„ Nadir Baxter.	Messrs. Samuel Nash.
Rev. James Bennett, D.D.	„ J. Pidduck, M.D.
Rev. F. A. Cox, LL.D.	„ Henry Pownall.
Mr. R. J. Chambers.	„ Henry Reed.
Rev. John Clayton, jun.	„ Thomas Roberts.
Messrs. Henry Child, jun.	Rev. Thomas Sheppard.
„ J. T. Conquest, M.D.	Messrs. J. E. Spicer.
„ Samuel Darton.	„ G. G. Stibbs.
Rev. Wm. Dealtry, D.D.	„ John Sard.
Mr. David Dewar, jun.	Rev. J. E. Tyler.
Rev. George Evans.	

COLLECTOR.

Mr. Levitt Edwards.

Walter Herriott, *Assistant Secretary.*

In their report, published in 1832, it is stated that 200 meetings had been held—55 auxiliary societies had been formed, and that nearly 100,000 of the publications of the society had been printed in London alone. Attention had been awakened in the army and navy; several regimental societies had been formed, and 400 Greenwich pensioners had given up their grog.

We must remark that at the commencement of the temperance reformation, both in America and Great Britain, a great amount of ignorance prevailed on the whole subject, even among the sincere friends of the various movements; and that the youngest temperance advocate, now-a-days, has more sound and useful knowledge

than the wisest leader possessed in the initiatory state of the cause. The medical world itself has acquired large additional knowledge of the nature and evils of alcohol since 1829, and this has, in great measure, been afforded to them through the results of the abstinence reform, combined with the advance of the knowledge of the chemistry of animal substances. Much valuable learning has also been acquired of the various modes of inebriation in different countries—of the miscellaneous motives and habits that either lead to intemperance or prevent the drunkard from reforming; and in Great Britain, especially, some attention has been awakened to the drink laws, drink penalties, fines and footings, and other compulsory usages that, in particular, affect our native country.

The original temperance societies had not long been established, when a large flood of additional experience and knowledge flowed over the nation. It was soon found that few drunkards succeeded in emancipating themselves unless they went beyond their pledges, and took to abstinence from everything intoxicating; and by-and-bye there existed many total abstainers in all the old societies.

We are apt, therefore, now, in looking at such an array of respectable officials of the British and Foreign Temperance Society in 1831, to say, truly it is a pity that this good work was not of such a nature as to produce lasting benefits. With the best intentions to do good, and to promote the happiness of the people,

the leaders of this movement saw not that their scheme was imperfect; and it can scarcely excite wonder that, with such partial measures, the results should not be permanent. Let the following "fundamental principle" of the BLACKBURN TEMPERANCE SOCIETY in 1831, be taken as a fair specimen of the looseness which prevailed:—

"We, the undersigned, believing that the prevailing opinions and practices in regard to the use of intoxicating liquors are most injurious, both to the temporal and spiritual interests of the people of this place, and that decided means of reformation, including example as well as precept, are loudly and imperatively called for, do voluntarily agree, that we will totally abstain from the use of ardent spirits, except for medicinal purposes; that if we use other liquors it shall be in great moderation; and that we will never use them in any inn or house in which they are sold, *except when necessary for refreshment in travelling or transacting business when from home*, in order that, by all proper means, we may, to the utmost of our power, discountenance the causes and the practices of intemperance."

It must be understood that Mr. Dunlop did not encourage his friend, Mr. Collins, to found any Societies in England that made no provision for any invasion of the use of beer and other malt liquors—the great source of drunkenness in South Britain. But, perhaps, it was best to confine the assault at first to the gin palaces; and the primitive English temperance associations, that emanated from the institutions of Messrs. Forbes and Collins, certainly had the valuable effect of opening the eyes of the English to the fearful state of national intemperance, and of ventilating the whole subject; and that, under the influence and encouragement of lords and gentlemen, and church dignitaries—a thing of no

mean importance at the period—a demonstration was also, to some extent, hereby effected, to the fact that confederacy and association could be most powerfully and beneficially employed in favour of national sobriety—a point utterly denied by most people at that period.

It must also be remarked that great and effective good was done in Scotland (perhaps also in Ireland) by the pledge of abstinence from whisky, as beer was little drunk in North Britain before the commencement of the movement. It is curious that by the initiative efforts on behalf of temperance, ardent spirits began to receive such a bad name, and to drop from their former position of universal honour, that the consumption of strong beer greatly increased among the commonalty in Scotland after 1830; and this among other good reasons, influenced the friends in Scotland to improve the pledge, and include abstinence from all intoxicating liquors. Mr. Dunlop, at first, in 1829, proposed abstinence from all wines; and the Greenock, Aberdeen, and some other societies at first took his advice.

At the commencement of teetotalism in England, the Preston friends, and other supporters of total abstinence, had less to do in contending with the public at large than to combat the old societies, that had already been instituted up and down the country, who gave the most obstinate resistance to the ameliorated pledge, and new principle and practice.

The press was also doing its great work; and during the period to which this chapter refers, the following

works, among many others, were published on this question :—

1804. *Trotter's Enquiry, Philosophical, Chemical, and Medical, on Drunkenness.*
1814. *Enquiries into the Effects of Fermented Liquors, by a Water Drinker.*
1829. *Philosophical Enquiry into the Drinking Usages of Society*, by John Dunlop, Esq.
- „ *On the Extent and Remedy of National Intemperance*, by John Dunlop, Esq.
1830. *A Lecture on the Nature, Uses, and Effects of Ardent Spirits*, delivered at Bradford, December 7th, by Thomas Beaumont, Surgeon.
- „ *Notices respecting Drunkenness, and of the various Means which have been employed in Different Countries for restraining the Progress of that Evil*, by a Medical Practitioner.
1831. *An Essay on the Wine System of Great Britain*, by John Dunlop, Esq.
- „ *An Essay upon the Wines and Strong Drinks of the Ancient Hebrews, and their reference to Dietetic and Religious Views on the Modern Use of Spirituous Liquors*, by Rev. Moses Stuart, M.A.; with Preface, by John Pye Smith, D.D.
1832. *The Principles of Temperance Societies stated and recommended in Scripture*; a Sermon preached at Ayr, on January 24th, by George Barclay.

And of temperance periodicals started at this time, we may notice the following :—

Scottish Temperance Record.

Edinburgh Temperance Chronicle.

British and Foreign Temperance Herald.

Temperance Magazine and Review.

Temperance Advocate (Belfast).

Some of these lived but for a short time, while others continued for some years.

CHAPTER III.

THE PRESTON SOCIETY AND TEETOTALISM :

1832 TO 1836.

It have already spoken of the existing societies as being inefficient; and, indeed, it soon became apparent that forbidding alcohol under one name and allowing its use under another name, was not an effectual way either to reclaim the drunkard, or to prevent the moderate drinker from becoming intemperate. Before the societies, therefore, had been very long at work, it was discovered that large numbers of reclaimed drunkards were continually relapsing into their former condition; for being permitted to use beer and ale "in moderation," they either returned shortly to their old habits of spirit drinking, or else became intoxicated on fermented liquors. Dr. Trotter had long since borne his testimony to the impossibility of continuing to use these drinks in safety. "As far," he writes, "as my experience of mankind enables me to decide, I must give it as my opinion, that there is no safety in trusting an habitual drunkard with any limited portion of liquor. Wherever I have seen the drunkard effectually reformed, he has

at once abandoned his potations." And Mr. Thomas Beaumont, a surgeon of Bradford, also writes to the following effect: "Here the first moderation society was formed, and here there was no want of zeal, talent, or piety, in the working of that system; and yet, in nearly five years, we did not succeed in reforming one solitary drunkard." Similar language was also used by G. B. Browne, Esq., of Halifax, who says,—“In 1832 we formed a temperance society on the moderation pledge; the effects were scarcely visible, no drunkards were reclaimed, and not many reduced their daily consumption of wine and porter. In 1835 the total abstinence pledge was introduced. The first society dwindled away, and the teetotalers gained strength, and now reckon 700 members, among whom about 100 are reclaimed characters, several of whom are become truly religious.” And Mr. John Cadbury, of Birmingham, says, “On the moderation system, I never knew one drunkard reclaimed; whilst, on the teetotal plan, we have hundreds who were once drunkards, now, not only sober men, good husbands, and kind fathers, but regular frequenters of a place of worship.”* Similar testimonies are borne from Leeds, Liverpool, and other places, and serve to show the importance of some reviving and reforming process in the societies. This was now being felt everywhere. The supporters of the movement were becoming discouraged, and, says Mr. James Teare, “All our advocates were declaring that nothing would

* See Grindroff's *Bacchus*, pp. 347, 348.

save the country from intemperance but the belief and practice of *total* abstinence" from all kinds of intoxicating drinks.

It has been generally supposed that the total abstinence principle took its rise in Preston ; such, however, is not literally the fact, although Preston was undoubtedly the place where the first thorough-going total-abstinence pledge was adopted ; and it is possible that the idea may have originated with the Preston friends : but as we have already seen, in September, 1830, a total abstinence society was formed and regularly constituted at Dunfermline, in Scotland ; and the Paisley Youths' Society also declared for entire abstinence on the 14th January, 1832.

All honour, then, to the Dumfermline Society, and to the Paisley young men ; but, while cheerfully giving "honour to whom honour is due," we must not detract from the glory of Preston, for "That man," says Sydney Smith, "is not the discoverer of any art who first says the thing ; but he who says it so long, and so loud, and so clearly, that he compels mankind to hear him—the man who is so deeply impressed with the importance of the discovery that he will take no denial, but, at the risk of fortune and fame, pushes through all opposition, and is determined that what he thinks he has discovered shall not perish for want of a fair trial." To this honour the men of Preston clearly lay claim ; nor must we forget that it was certainly from Preston that the great impulse was communicated which reformed the whole movement.

The temperance principle began to be spoken of in Preston towards the end of the year 1831, by Mr. John Smith, a tradesman in that town, who actively employed himself in distributing large numbers of tracts on the subject, which had been sent to him by Mr. John Finch, of Liverpool. On New Year's Day, 1832, Mr. Henry Bradley, and several teachers belonging to an adult school in Preston, established a temperance society, on the old principle, in connection with their school. Soon after which, Preston was visited by the Rev. Mr. Jackson, agent of the Bradford Temperance Society, who delivered two powerful lectures, which did much good in arousing public attention; and on the 22nd of March, 1832, a meeting was held in the Theatre for the purpose of organizing a society. Moses Holden, Esq., presided, and the meeting was addressed by Mr. William Pollard, of Manchester, Mr. Isaac Grundy, the Rev. Mr. Skinner, and Mr. George Edmondson; the two latter gentlemen forming a deputation from the Bradford Temperance Society. A society was now formed, and the following pledge was adopted:—

“We, the undersigned, believe that the prevailing practice of using intoxicating liquors is most injurious both to the temporal and spiritual interests of the people, by producing crime, poverty, and distress. We believe also that decisive means of reformation, including example as well as precept, are loudly and imperatively called for. We do, therefore, voluntarily agree that we will totally abstain from the use of ardent spirits ourselves, and will not give nor offer them to others, except as medicines; and if we use other liquors it shall be at all times with great moderation, and we will, to the utmost of our power, discountenance all the causes and practices of intemperance.”

The officers of the society, during 1832, were as follows:—Treasurer, Isaac Grundy; Secretaries, James Harrison and Robert Spencer; Committee, H. Beesley, Thomas Copeland, J. Smith, T. Houlker, H. Sowerbutts, F. R. Moore, ——— Smith, J. Fothergills, J. Livesey, E. Alston, J. Amos, W. Cotterell, J. Hardman, James Teare, G. Gratrix, E. Dickinson, J. Dearden, R. Jolly, J. M. Brandreth, T. Swindlehurst, J. Grimshaw, J. Webster, J. Bennett, W. Malley, J. Broadbelt, W. Sowerbutts, J. Hamer, W. Nixon, J. Gratrix, D. Anderton, H. Bradley, J. Coulson, J. Brade, N. Higginbottom, J. Howarth, J. Walker, W. Gregory.

The next meeting was held on Good Friday, the 20th of April, 1832, in the Wesleyan school-room, when about 200 persons were present. The Rev. Charles Radcliffe, Wesleyan minister, presided, and, at the close of his address, he stated that the meeting was open for any one to speak who felt disposed to do so. There was a considerable pause; and at length, no one else rising, James Teare addressed the audience for about a quarter of an hour, this being his first speech on the temperance question. Several other meetings were held in succession, each being addressed by James Teare, and each apparently increasing in interest. At the next meeting, on the 8th of May, 1832, Richard Turner, author of the word “Teetotal,” signed the moderation pledge; but it appears that he did not keep it, for he afterwards—according to Mr. Dearden—signed the total abstinence pledge while in a state of intoxication,

in October, 1832. On the 15th of May the first meeting was held in "The Cockpit," a place built for the purpose of cockfighting, and capable of holding eight or nine hundred people. In the beginning of this month, James Teare became a total abstainer, and several others soon followed his example, though no one as yet publicly advocated the principle—Mr. Teare being the first to do this, on the 18th June, 1832, at a meeting in the Independent Chapel in Grimshaw Street, and for which he was called in question at the next meeting of the committee; a charge being preferred against him of having violated the rules of the society. The public advocacy of total abstinence now, however, became common, and on August 23rd, a private pledge was drawn up in the shop of Mr. Joseph Livesey, and signed by John King and Joseph Livesey. The question began to be generally discussed, and the result was, that on Saturday evening, September 1st, at the Cockpit, the following pledge was adopted and signed by the following persons, and in the order stated:—

"We agree to abstain from all liquors of an intoxicating quality, whether ale, porter, wine, or ardent spirits, except as medicines:—John Gratrix, Edward Dickinson, John Broadbelt, John Smith, Joseph Livesey, David Anderton, John King."

In the Committee, total abstinence gained ground so rapidly, that at one of its meetings, held January 22nd, 1833, the question of introducing the new pledge into the constitution of the society was discussed, and several adjournments took place; but on the 16th of March it

was resolved to adopt the new pledge in connection with the old one. Mr. Livesey was appointed to revise this pledge, and on the 23rd of March it was submitted in the following form :—

“We do further voluntarily agree to abstain, for one year, from ale, porter, wine, ardent spirits, and all intoxicating liquors, except used as medicines, or in a religious ordinance.”

At the annual public meeting, on the 26th of March, this pledge was introduced and recommended, and was signed by 34 persons—John King, clogger; Joseph Livesey, cheesefactor; Thomas Swindlehurst, roller-maker; Joseph Dearden, carder; Richard Turner, plasterer; Joseph Richardson, shoemaker; and William Gregory, tailor, being the first seven names appended. During the year, the signatures to it were 598.

Anxious now to extend the abstinence principle, a mission tour was projected, and on Monday, July 8th, a band of six started, in a hired conveyance, to unfurl the true temperance banner in more distant places. They were (according to age) Messrs. T. Swindlehurst, Joseph Livesey, Jonathan Howarth, Henry Anderton, and Randel Swindlehurst. They were absent a week, and pursued their object by part holding a meeting in one town, and another part in the town in advance, where they again met, and again separated as before. In this way they visited Blackburn, Haslingden, Bury, Heywood, Rochdale, Oldham, Stockport, Manchester, Bolton, and Chorley. The tracts they took with them,

9,000 in number, were either sold or given away before their return.

It was in the month of September, in the present year (1833) that the expressive word *teetotal* was applied to the abstinence pledge. Richard Turner, or, as he was more generally called "Dickey Turner,"—a plasterer's labourer, and a simple, eccentric, but honest man, and a reclaimed drunkard,—being in the habit of speaking at some of the meetings, he is said, on one occasion to have made use of the following provincialisms, as a sort of phillipic against the moderation system:—"I'll hev nowt to do wi' this moderation—*botheration*—pledge; I'll be reet down tee—tee—total for ever and ever." "Well done," exclaimed the audience. "Well done, Dickey," said Mr. Livesey, "that shall be the name of our new pledge."*

It has, however, been said, that the term *teetotal* is simply a Lancashire phrase for anything finally done: when a man is discharged for want of work he is said to be *sacked*; but when he is discharged from inability to do his work, and therefore without hope of being employed again, he is said to be *teetotally* (or finally) sacked. Turner's saying would thus imply his determination finally to give up the drink, and whatever may have been the origin of the term, it is certainly an expressive one used in this connection, and having now, from long use, become accustomed to it, we are not disposed to cast it aside.

* Burne's *Teetotaler's Companion*, p. 333.

The year 1834 was commenced by the publication of the *Preston Temperance Advocate*, a monthly periodical edited by Mr. Joseph Livesey, and on the 16th of January a meeting of Delegates was held at Bolton—the first in a long line of teetotal conferences and conventions. It having been reported that a member of the committee was in the habit of giving liquor to his customers, it was resolved, March 19th, to add “Neither give nor offer” to the teetotal pledge, and this was ratified at the annual meeting on the 25th of that month. In the month of January a number of young men met and deliberated on the propriety of forming a society exclusively teetotal, and their plans came to maturity at a meeting held on Friday, April 18th, when a Youth’s Temperance Society was formed, with the following pledge:—

“I do voluntarily promise that I will abstain for one year from ale, porter, wine, ardent spirits, and all intoxicating liquors, and will not give nor offer them to others, except as medicines, or in a religious ordinance; and I will endeavour to discountenance all the causes and practices of intemperance.”

The same evening 101 young persons, between the ages of sixteen and twenty-five, signed this pledge. This was the first temperance society in England, established on purely teetotal principles; and during the year it was joined by 998 persons.

“The committee of the Preston Temperance Society agreed to celebrate the introduction of the teetotal pledge by a festival, and invited, by circular, all other societies, which had adopted their principles, to join

them, by holding meetings at the same time. This meeting, being the third anniversary of the Preston Society, and the first from the introduction of the teetotal pledge, was held on March 26th, 1835. On this occasion the bells of the parish church rang several merry peals; and as it was agreed to abandon the moderation pledge, a resolution was passed that none would be considered members but those who re-signed the teetotal pledge, in three months from that date. The following persons immediately re-signed, Joseph Livesey, Thomas Swindlehurst, Henry Bradley, Joseph Dearden, Richard Turner, George Cartwright, John Barton, and about fifty others.”*

In 1836, the cause continued to flourish in Preston, and Mr. James Teare having received many urgent applications for his services, resolved to devote his whole time to the movement. A resolution of cordial approval was passed by the Preston committee on the 1st March, signed “H. Bradley, secretary,” and on Monday, 4th of April, he set forth on his missionary enterprise. During the year he visited twenty counties, travelled 8000 miles, and held nearly 400 meetings, often preaching on the Sunday for different denominations. Among his converts was the Rev. Benjamin Parsons, the justly celebrated author of “*Anti-Bacchus*.”

* Dearden’s *Brief History of the Commencement and Success of Teetotalism*, p. 26. To this pamphlet, and also to Teare’s *Origin and Success of Teetotal Advocacy*, the author has been chiefly indebted for the facts thus far comprising the present chapter.

Teetotalism being now fairly established at Preston, we shall follow its advocates to a few other places, where also they were desirous of forming societies on the new plan. Manchester was visited on the 12th July, 1833, and subsequently on 10th August, 1834. On this latter occasion, Messrs. Swindlehurst, Teare, and Grubb, held a meeting in Every-street chapel, which was presided over by the Rev. Francis Beardsall, Baptist minister, who signed the pledge at the close of the meeting, and who subsequently formed a society in Manchester. The deputation then proceeded on to Birmingham, which had been already visited by Mr. Joseph Livesey, in the previous month of June. Messrs. Teare, Grubb, and Swindlehurst met with a hearty reception, and four meetings were held in Livery-street chapel, which were addressed by the deputation, and also by Messrs. John Cadbury and William Chapman. At the close of the second meeting, the first public discussion on the subject of teetotalism took place. The following account is from the *Temperance Advocate*:—"Just as the meeting was about to separate on the first night, a medical gentleman gave notice, that on Wednesday night he would meet the Preston gentlemen, and shew them the folly of total abstinence. He made his appearance accordingly, and addressed the meeting; and it was agreed that the Preston advocates should answer him on Thursday night. The Thursday night meeting was crowded to excess by eight o'clock. Mr. Teare commenced an argumentative speech, full of extracts from

medical writers, and adorned with the most impressive warnings from Holy Writ, which occupied an hour and twenty minutes, and called forth loud applause. This reply was regarded as a decided victory over the medical gentleman." A teetotal society was formed as the result of these meetings, and the medical gentleman subsequently expressed his willingness to sign the pledge. In November a new society, consisting entirely of abstainers, was formed in Lancaster, and made great progress. At Garstang the teetotalers erected a wooden building as a place to meet in, which was opened November 24th, by Messrs. Swindlehurst, Howarth, Broughton, and Teare. This was probably the first building ever erected for the advocacy of teetotalism. Mr. Teare designated it *The Temperance Lighthouse*. In December, Messrs. Swindlehurst, Anderton, and others, visited Colne, where they formed a society, and where 550 signatures to the teetotal pledge were taken within three months. At the end of the year 1835 a visit paid to the Isle of Man by Mr. Teare resulted in much good. His first lecture was delivered in the Wesleyan Chapel, Ramsey, November the 27th, and he laboured in December till several societies were established. It was computed that at the close of this year 48,000 persons had signed the teetotal pledge, and that at least 2000 drunkards had been reclaimed.

On the 15th of September 1835, a conference of Lancashire and Yorkshire delegates was held at Manchester, who formed a society under the title of "The BRITISH

ASSOCIATION for the Promotion of Temperance, on the principle of total abstinence from all intoxicating liquors." On the 6th of October, a second meeting was held at the Temperance Hotel, Oldham-street, when the officers of the British Association were elected, and the necessary rules of management agreed upon.

On the 4th June, 1836, a great meeting of the Leeds Society was held to discuss the abstinence question. The names of the principal speakers were Mr. John Andrew, Mr. John Crossley, Mr. D. Williamson, Mr. F. R. Lees, Mr. Thomas Plint, Mr. Edward Baines, and Rev. F. Beardsall, of Manchester. On the 5th of July the first conference of the British Association was held at Preston, when delegates from 27 societies were present, and Mr. Ralph Grindrod, surgeon, of Manchester, occupied the chair. Among its resolutions was one that no society which, after three months from that date, retained the old pledge should be considered a branch of the association; and another, that the only pledge of the association should be the following:—

"I do voluntarily declare that I will abstain from wine, ale, porter, cider, ardent spirits, or any other intoxicating liquor; and that I will not give or offer them to others, except as medicines, or in a religious ordinance; and that I will discountenance all the causes and practices of intemperance."

We must not omit to notice one very extraordinary festival meeting which took place in April, 1835, at Wilsden, in Yorkshire, and which occupied two entire days. The scene, on this occasion, is described as

being "imposing beyond description." All the roads and lanes leading to Wilsden were lined with long processions, each procession being headed by a small white banner. At twelve o'clock the doors of the church were opened, and the multitudes entered and ranged themselves in the pews. The Rev. Mr. Barber occupied the chair, and opened the meeting with singing and prayer; and the meeting was addressed by Mr. Thompson, of Halifax; Mr. Pollard, the agent for Yorkshire, and the Rev. Edward Parsons, of Leeds. At a short distance from the church a splendid tent had been erected, 135 feet in length by 54 feet in width, supported by three rows of pillars, eight in each row, and adorned with flags, evergreens, and artificial flowers. At five o'clock, with the greatest order, each seat was occupied, and 1,400 persons partook of tea and its accompaniments. No sooner had this company received sufficient than "with an orderly and simultaneous movement," they made way for 1,100 others, who had been patiently waiting without. At the departure of this second company, the conductors, officers, and others, to the number of 200, regaled themselves. Thus 2,700 persons sat down to tea on this grand occasion.

After tea, proceedings were resumed in the church, and addresses were delivered by the Rev. G. S. Bull, Mr. Swindlehurst, and Mr. Anderton. On the second day a temperance prayer meeting occupied the whole of the morning; in the afternoon the public meeting was resumed, and was addressed by Mr. Joseph Livesey,

who gave his Malt Lecture; and by James Silk Buckingham, Esq. Another tea and an evening meeting brought this demonstration to a close.

This society at Wilsden continued to prosper, and in 1836 the committee memorialized the British and Foreign Temperance Society on the subject of the total abstinence pledge. The Committee of the British and Foreign Society, in their reply, said:—"That this committee, while feeling a lively interest in the labours of their Wilsden friends, and other societies, in the one great work of endeavouring to abolish intemperance, must in candour declare their firm persuasion, that the present simple but comprehensive pledge of the British and Foreign Temperance Society meets the exigency of the evil that temperance societies propose to correct; and, if acted upon, will accomplish the object they all have in view. That this committee, while they declare their decided conviction that distilled spirit, used as a beverage or luxury, is an evil without any one redeeming quality, are not prepared to say the same of all fermented liquors; and, although highly approving of total abstinence from all intoxicating liquors in the cases of individuals under peculiar circumstances, or even in masses of the people in certain districts, who adopt the practice on the ground of expediency, they cannot urge it as a principle of universal application."

Ireland, during this period, had not been neglected. Early in 1834, Mr. John Finch, of Liverpool, visited the various towns in Ireland, and advocated teetotalism

wherever he went ; and in June, 1835, he succeeded in forming the first teetotal society in Ireland, at Strabane. R. G. White, Esq., of Dublin, visited Preston purposely to inquire into the principle and working of total abstinence, and afterwards signed the pledge and effected much good in Dublin. Mr. White subsequently became the first president of the British Association, which office he continued to hold till his death in 1859. Mr. Swindlehurst also paid a visit to Waterford, and spoke with great success. Mr. Robert McCurdy from Halifax, John Hocking, the Birmingham blacksmith, and Mr. McKenna of Liverpool, also visited Ireland about this time—successful results everywhere attending their labours.

In Scotland the Old Temperance Society still continued its operations. In December, 1833, the Scottish Temperance Society presented its fourth annual report, in which it is regretted that “circumstances of an adverse character have still operated in reducing the numbers connected with many of the societies;” and it is stated that “after purging their list of unfaithful and doubtful members, it appears that the societies have rather decreased during the past year: the present number of members is about 50,000.”* The necessity for agents is urged ; and in order to enable them to employ two agents, it is proposed, “That each society shall endeavour, as far as practicable, to collect from all their members, who are willing to contribute, the trifling sum

* Fourth Annual Report, p. 7.

of sixpence per head, to be remitted as a contribution to the Scottish Temperance Society for supporting agents, on or before the 30th day of April, 1834.”* Their balance-sheet this year shows an income of £176 0s. 11*d.*, and an expenditure of £154 14s. 4*d.*, leaving a balance in the hands of the treasurer of £21 6s. 7*d.*

In 1834 the Scottish Society organized a movement in Glasgow, for the purpose of bringing the city more directly under temperance influence. The city was divided into forty districts, in each of which an association was formed. Each district was further divided into sections, containing about fifty families in each section, and for these sections visitors were appointed to call on the inhabitants, converse with them, distribute tracts, &c. According to this plan 28 associations were organized, embracing a population of 140,000 inhabitants. Upwards of 250 visitors were engaged, and 24,000 copies of *An Address to the Inhabitants of Glasgow*, by the Committee of the Scottish Temperance Society, besides 7,000 large tracts and 10,000 single page tracts were circulated, and meetings were held in 12 districts quarterly.† Mr. Alexander Kennedy, a student of divinity, was afterwards engaged as an agent, and commenced his labours on 16th of May in this year.

A very important meeting of the committee and friends of this society was held on the 14th August,

* Fourth Annual Report, p. 8.

† *Temperance Society Record*, vol. 5, p. 17.

1834, in Glasgow. J. C. Colquhoun, Esq., M.P., took the chair, and was supported by Mr. Collins of Glasgow, and Mr. John Dunlop of Greenock. On this occasion Mr. Dunlop urged the necessity of working for the abolition of the usages and customs connected with intoxicating drink.

In Edinburgh a village temperance society was formed for the purpose of organizing or re-organizing societies in the surrounding villages.

By this time, however, teetotalism had reached Scotland. In January, 1832, Mr. James M'Nair, Dr. Richmond, and others, formed in Oxford Street, Glasgow, the TRADESTON TOTAL ABSTINENCE SOCIETY, and, as we have already seen, the Paisley Youth's Society was formed about the same time.

In October, 1834, at the monthly meeting of the Anderston Temperance Society, Mr. Edward Morris delivered a lecture in the Seaman's Chapel, Brown Street, Anderston, Glasgow, urging the adoption of the new or teetotal pledge, dwelling strongly on its vast importance, and showing how effective it was to meet the evils of intemperance. In September, 1836, Mr. John Finch paid a visit to Glasgow, and delivered a lecture in the Lyceum Rooms, Nelson Street, on the 16th of September, Mr. Edward Morris, being in the chair; and at the close of the lecture he put the motion that "The old society pledge be abandoned, and the society meeting there adopt the clean pledge of the Preston friends, namely,—not to take or give any

drinks, of whatever kind, that can cause intoxication." This motion was carried, and the following 37 names were immediately appended to the pledge :—*

1. John Finch, of Liverpool, honorary member.
2. Edward Morris, clerk, Canal swift-boat passenger office, Port Dundas.
3. Edward Hughes Morris, teacher, Garscube-place.
4. William Scouller, 30, Kirk-street, Calton.
5. Peter Duncan, weaver, Camlachie.
6. John Bryce, weaver, 70, Tureen-street.
7. Mrs. John Bryce, " "
8. Marion Bryce, " "
9. Janet Bryce, " "
10. Agnes Bryce, " "
11. W. P. Barron, 21, West-street, Tradeston.
12. Thomas Thomson, 59, Eglinton-street.
13. Murdoch Macleod, painter, High-street.
14. Archibald M'Leay, saddler, Argyle-street.
15. Anthony M'Gill, missionary, Laurieston.
16. James Donaldson, Port Dundas.
17. Francis Sumner, 20, Nelson-street, Tradeston.
18. John Connie, clerk, 293, High-street.
19. Daniel Morrison, druggist, 4, Main-street.
20. James Callan, sail maker, 100, Broomielaw.
21. Robert M. Black, 4, Buchanan-street.
22. John Moses, mechanic, Catherine-street.
23. James Harkston, Rutherglen Loan.
24. Peter Anderson, West Milton-street.

* Morris's *History of Temperance Societies in Glasgow*, pp. 54, 55.

25. Elizabeth Dodds, 113, Stockwell-street.
26. John Carroll, 7, Stockwell-street.
27. John Gilmour, North-street, Anderston.
28. Thomas Mackenzie, 6, Gibson-street.
29. Archibald Stevenson, Taylor-street.
30. James Montgomery, Gallowgate-street.
21. David Milligan, Shuttle-street.
32. William Kay, 2, East Maxwell-place.
33. Andrew Oswald, 326, Gallowgate-street.
34. John Cameron, 16, Grammar School Wynd.
35. Alexander Russell, Greyfriar's Wynd.
36. John M'Andrew, 270, Old Wynd.
37. William Sherress, 20, Steel-street.

Mr. Morris claims this society as the foundation of teetotalism in Glasgow, although the honour of being the first formed pure and simple teetotal society in Scotland must be awarded to Annan, a small town in Dumfries, which was visited by Mr. John Finch in this same month (September, 1836); since which time, through the exertions of Mr. John Dunlop, Rev. Robert Gray Mason, and many others, teetotalism has spread throughout Scotland, although not without much opposition and some abuse.

To return, however. In the month of October, Mr. Morris was challenged to a public discussion on the merits of teetotalism by a Mr. Benjamin Gray. This discussion took place in the Lyceum Rooms, Nelson-street, and lasted six nights. The *Glasgow Liberator* of the 8th of November, says:—

“Temperance Debate—Teetotalism *versus* Moderation.—A debate has been going on these three last Monday and Tuesday evenings, between the friends of total abstinence from all intoxicating liquors, and the moderation principle; when after a very able debate betwixt Mr. Morris for teetotalism, and Mr. Gray, the leader of the moderation school, the vote was taken, and teetotalism was proclaimed victor by an immense majority.”

“Among those foremost in Scotland,” says the Rev. W. Reid, “and particularly in Glasgow, in this new movement, were—Mr. Edward Morris, well known as the author of several poems, of a high order, bearing on the question of temperance; John Dunlop, Esq., of whom honourable mention has already been made; Mr. James Macnair, still in all the zeal of early enthusiasm; Alexander Morrison, student in divinity, whose generous spirit and cultivated taste did much to advance the new cause, and whose untiring labours soon brought his manly form to the bed of death; and Dr. Richmond, of Paisley, whose skill as a man of science, eminence as a physician, and gentlemanly deportment, disarmed prejudice, and successfully met the most subtle objections; Mr. William Melvin, whose independent mind and unswerving constancy is sufficient to secure success to any good cause; and Mr. James Winning, whose homely arguments, and ever ready wit, have given zest to many a meeting. While these excellent men conducted the movement in the west, it found in the east equally

able and devoted supporters, in the Rev. Henry Wight, Messrs. Alexander Cruickshanks, William Maclean, and John Fraser, of Edinburgh.”*

Our attention must now be turned to London. Some little doubt appears to exist as to who had the honour of holding the first teetotal meeting in the great metropolis. Mr. Dearden says, “in June, 1834, the doctrine of total abstinence was advocated for the first time in London, by Mr. Livesey, of Preston, who delivered his popular lecture on malt liquor, in the meeting-house of the Rev. J. Campbell, Providence-row, Finsbury-square, and much good resulted from it.”† Mr. Hart also says, “It appears from memorandums in my possession, that Mr. Livesey, of Preston, was the first person who publicly brought the principles of teetotalism before the people of London, in the month of June, 1834.”‡ Mr. Freeman in his *History of the Pledge Controversy*, says, “It is undoubtedly believed that John Giles, of Cambridge-road, Mile End, was the first in the great total abstinence movement in London. I find by a document dated February 7th, 1833, that John Giles had adopted and advocated total abstinence previous to that date. He also, at his own expense, got up the first public meeting, and at that meeting read a pledge which he had prepared, as follows:—

* *Temperance Memorials of the late Robert Kettle, Esq.*, by Rev. W. Reid, pp. xxx, xxxi.

† Dearden's *Brief History*, p. 25.

‡ Hart's *Truth Unfolded*, p. 9.

“‘We agree to abstain from ardent spirits, ale, wine, or porter, and all other intoxicating liquors, except for medical purposes or in a religious ordinance.’”

On the other hand, however, Mr. James Silk Buckingham, claims to have held the first meeting in London, he himself stating as follows:—“The first public meeting held in London for the advocacy of teetotal societies was in 1834, at the Mariners’ Church, Wellclose-square. It was my privilege to preside at this meeting.”* Mr. Buckingham refers to this meeting as taking place in 1834, but his memory was certainly treacherous as to the year. A Soldiers’ and Seamen’s Temperance Union had been formed in the Mariners’ Church, Wellclose-square, of which Mr. Theophilus Smith and Mr. Fry of Houndsditch, were secretaries; and the meeting alluded to by Mr. Buckingham was one of which the advertisement has been preserved. As a relic, and in some sense a model, we give it entire:—“Water! *versus* Poison!! Which is to be the drink of this country? Water? giving health, strength, and vigour; or Poison? in the shape of brandy, rum, gin, whisky, ale, &c., with poverty, disgrace, ruin, and death in their train? On Thursday evening, August 13th, 1835, a meeting of the Soldiers’ and Sailors’ Temperance Union will be held in the Mariners’ Church, Wellclose-square, when the above question will be fairly considered, and the important subject of *total abstinence from all intoxicating*

* Buckingham’s *Temperance Reformation*, p. 15.

drinks will be advocated. J. S. Buckingham, Esq., M.P., has engaged to preside.”*

We shall not further inquire whether Mr. Livesey, or Mr. Giles, had the honour of holding the first meeting in London; but in reference to the meeting in Wellclose-square, Mr. Buckingham remarks:—“During the discourse, I had observed a group of respectably attired and sober working men, in their ordinary artizan’s apparel, who had planted themselves near the platform, as if with the intention of taking some part in the proceedings of the meeting; and, as I was about to leave the chair, the spokesman of the party asked permission to make a few remarks, which was, of course, readily conceded. He began, therefore, by saying, that he and his fellow-workmen, having seen by the announcement of the meeting that I intended to advocate the disuse even of beer, thought that this was such an invasion of the rights and privileges of the working classes, such an ungenerous attempt to deprive them of the beverage so necessary to their comfort and support, that they determined to come to the meeting and oppose it, because they regarded me as an enemy to the working men of the kingdom. He stated, however, that having now listened to all I had said, he was convinced that I was, in reality, well disposed towards their body, and had none but friendly feelings towards the labouring classes. He agreed with me in all I had said about the deleterious nature of ardent spirits, and believed it was a delusion

* *Temperance Advocate*, February 1st 1862.

to think they imparted strength, or were in any degree necessary to the preservation of health. But as to beer, he regarded it, not only as the wholesome national beverage, but one of the necessities of life ; and he, therefore, in order that there might be no mistake on the subject, declared his entire conviction—and his fellow-workmen agreed with him in this respect—that no working-man could get through such heavy labours as they had daily to perform without it. He, therefore, wished to ask one question only, in the face of the whole meeting, and hoped I would answer it frankly in the same open manner. The question was this : ‘Do you assert that beer is unnecessary even for hard-working men like us ; and do you seriously advocate and recommend that all working-men should give it up, and believe that they would be able to get through their work better without it?’

“To this question I replied in the affirmative, and cited some remarkable proofs of its truth, in the testimonies borne by working men themselves, such as coal-heavers, furnace-men, steel-melters, stokers of steam-engines, anchor-smiths, and some of the severest kinds of labour known, to the benefits they had derived from abandoning the use of beer, and substituting for it soup, oatmeal porridge, milk, coffee, tea, and even simple water. I added many cases to show that, under every variety of temperature—in heat, cold, dryness, or moisture—the effect was the same ; of the facts of all which they were previously ignorant.

“I then asked permission to put to this group of workmen through their speaker, a single question of my own, and expressed a hope that this would be answered as frankly as I had done myself. The question was simply this, ‘You assert your belief that it is impossible for artizans like yourself to go through their daily labour without the use of beer. Now, did you ever try?’

“There was a short pause, after which they replied, ‘We never did.’

“I then added, that they were; therefore, not in a condition to say it was impossible, and if they were really in earnest in the matter, they ought to be willing to make the experiment, since, if they tried and failed, they might then cite their personal experience as proof; but till then it was mere opinion, which might be true or might be false.

“I proposed, therefore, that if they would make the experiment for a month—with full liberty to abandon it at any period of the course if they found it disagreeable or disadvantageous, but honestly proceeding with it so long as it agreed with them—we would all meet here again in the same building, that day month, to hear their report, when I would attend in my place as chairman, and willingly abide the result. The proposition was accepted, and the meeting was adjourned in peace.

“On the day fixed for the second meeting, the Church was crowded for two hours before the time fixed for taking the chair; and on my arrival, at seven o’clock, the whole of Wellclose-square, in the centre of which

the Church stands, was filled with so dense a mass, that it was more than half-an-hour before I could reach the door, and then only by a party of persons going before me to clear the way. During the month that had elapsed since the first meeting, the excitement among the publicans and their customers in the neighbourhood had gone on increasing day by day, and heavy bets, it was said, had been laid—first, as to whether the workmen would appear or not, and next, what would be the nature of their answer if they did. This will account for the immense crowds drawn together on this occasion.

“On reaching the interior of the Church, and taking my place on the platform, I was glad to find the group of workmen already in their place, waiting patiently for the opening of the meeting; and as soon as the rush and murmur occasioned by every one desiring to be near enough to see and hear them was subsided, I called on the workmen to ascend the platform, and give to the meeting, through their spokesman, the result of the experiment which they had undertaken to make, of abstaining entirely for a month from the use of beer and every other kind of stimulating drink.

“A profound silence ensued, during which all eyes and ears were open, and directed towards the men. They ranged themselves along the front of the platform, and the foreman, addressing himself to the audience, stated in substance as follows:—

“‘We have faithfully kept the promise we made since the last meeting held here a month ago, and from that

time to this, not one of us has tasted any intoxicating drink. For the first few days of the experiment, we found the use of water as our ordinary beverage instead of beer to be extremely flat and insipid, and were glad of the relief of coffee at breakfast and tea in the afternoon. But we confess that on the first Saturday night we felt ourselves less wearied and exhausted by our ordinary week's labour, than on any previous Saturday that we could remember; and on the Sabbath morning, instead of being drowsy and lying in bed an hour or two longer than on working days, which is a common custom, extending with some workmen even towards noon, we were as fresh as on any previous day of the week, arose as early, and had the forenoon for church or meeting, and the afternoon for a country walk, and a cheerful evening with our families and friends at home. During the second week, the flatness and insipidity of the water as drink was considerably abated; and we found ourselves so much less thirsty than usual, that we took very little liquid except at our meals. We found the next Saturday and Sunday an improvement even on the former ones; and remarked that our appetites were stronger, our digestion better, our tempers less liable to irritation, and our vigour and cheerfulness greatly increased. We were therefore so satisfied with the experiment, that we rejoiced at having made it, and continued it to the end, improving sensibly as we proceeded; and as we had not been a single day, or even an hour, absent from work during the usual periods, there were no deductions from

our wages for lost time ; so that, besides being stronger, healthier, and happier than before we commenced this substitution of water-drinking for beer, we had each of us, at the end of the fourth week, from thirty to forty shillings more in our pockets than we were formerly accustomed to have for the same period. We rejoice, therefore, that we attended the first Teetotal Meeting held in London, though we came to oppose it ; and we mean to persevere as we have begun, and recommend all working-men to follow our example.'

"The effect of such a statement as this on such an excited crowd may be easily imagined. Some cheered, others hissed, and some showed their rage and disappointment by more violent modes of expression. But as we received it all with patience and good humour, the disapprovers began to retire ; the approvers chiefly remained, and after an address of about an hour, on the general question, the meeting dispersed in perfect order and tranquillity.

"I may add, that the chief of this group of working men, who acted as their spokesman, was Mr. T. A. Smith, who subsequently employed his leisure in the study of anatomy, physiology, and chemistry, and who has now, for many years past (for the meeting took place twenty years ago), been one of the most able and successful lecturers, in the metropolis and the provinces, on the evils of intemperance, illustrated with anatomical and physiological diagrams, to shew its deleterious effects on the human frame, and by chemical experiments to

prove the existence of alcohol in all fermented drinks, and exhibit its injurious properties in the effects produced by it on the human organs.”*

“In June, 1834, Mr. Livesey, of Preston, came to London, and proceeded to the office of the ‘Moderation Society,’ where he offered his services upon the temperance question, but, as that gentleman’s labours were directed against every kind of intoxicating liquor, he met with no encouragement from such a quarter. So little, indeed, does Mr. Livesey seem to have been indebted to the then friends of temperance for assistance, that he hired, upon his own responsibility, a place in which to deliver his celebrated ‘Malt Lecture,’ and in order to make the time and place of its delivery known, took a bell, and rang it himself as he went through the streets of Finsbury, announcing the meeting in the fashion of a town crier. This lecture, the first delivered in the metropolis, involving the principle of entire abstinence, though given to an audience of not more than thirty people, will continue to exist, by the weight and solidity of its information, when more elaborate treatises shall have glided on to forgetfulness.”†

The cause of temperance had been greatly aided, in 1834, by Mr. J. Silk Buckingham, at that time M.P. for Sheffield, who, on the 3rd of June, submitted to the House the following resolution:—“That a select committee be appointed to enquire into the extent,

* Buckingham’s *Temperance Reformation*, pp. 18—23.

† Machin’s *Moral Force of Teetotalism*, p. 6.

causes, and consequences of the prevailing vice of intoxication among the labouring classes of the United Kingdom, in order to ascertain whether any legislative measures can be devised to prevent the further spread of so great a national evil." This resolution he supported by a very powerful temperance speech, and on a division taking place, the resolution was carried by a majority of 17. The committee was then appointed, before whom fifty witnesses were examined. The whole of this evidence, together with the committee's report, and Mr. Buckingham's speech, was afterwards printed in a cheap form, and very widely circulated, and had a very beneficial influence in promoting the temperance movement,

On the 10th of August, 1835, a meeting of a few friends was held at the house of Mr. Grosjean, 99, Regent-street, for the purpose of devising some plan of operation in London; the persons present were—Messrs. Grosjean, Nichols, Perkins, Pasco, Giles, Corley, Busil, Yerbury, Boyd, Young, and Smith, of Wellclose-square; these formed themselves into a Committee, adding also the name of William Morris, a type-founder in Lambeth. At their next meeting they agreed to invite Messrs. Livesey, Swindlehurst, and Howarth to London, for the purpose of holding a public meeting, and forming a society. These gentlemen arrived in London on August 31st, and were met by the committee and friends, amounting at this time to fourteen in number. The first public meeting was held

on September 1st, 1835, in the lecture room, Theobald's-road, and was attended by about 400 persons. At this meeting the following pledge was adopted:—

“I voluntarily promise, that I will abstain from ale, porter, wine, ardent spirits, and all intoxicating liquors, and will not give nor offer them to others, except under medical prescription or in a religious ordinance.”

A society was now formed which it was agreed to call “The British Teetotal Temperance Society,” and which, on the 17th of August, 1836, merged into the “New British and Foreign Society for the Suppression of Intemperance.” Great success attended this society, and in the short space of ten months from the first meeting, 3,000 signatures to the pledge had been received. Several meetings immediately followed the one in Theobald's-road, and were addressed by Messrs. Livesey, Swindlehurst, and Andrews, of Leeds; some of these meetings being opposed by the Rev. Owen Clarke, the secretary of the British and Foreign Society, which still had its offices in Aldine-chambers, Paternoster-row. The first committee meeting, after the formation of the British Teetotal Society, was held at Mr. Grosjean's, on September 11th, 1835, on which occasion, Mr. J. S. Buckingham, M.P., was elected president; Basil Montagu, Esq., vice-president; Mr. Ashby of Regent-street, treasurer and banker; Mr. Grosjean, sub-treasurer; Mr. Richard Nichols, secretary; and Mr. Pasco, depositor. On October 5th, 1835, they commenced a weekly meeting in Harp-alley, Farringdon-street, and another in Honduras-street, St. Luke's; at both these meetings

they met with much opposition, but great good resulted. It was about this time that Mr. William Janson, of Tottenham, who had previously been a member of the Moderation Society, signed the total abstinence pledge. In giving an account of this, Mr. Janson himself writes:—

“About this time I had become acquainted, through Mr. Pascoe, whom I found at Bagster’s shop in Pater-noster-row, with the fact that there was a Total Abstinence Society, with publications from Preston. He produced the Preston pledge book, which I at once signed. This was in the year 1835. It was very simple, and included the clause neither to give nor offer. The result was, that what little wine I had in the house I sent to an infirmary, and the spirits I poured down the sink. I mention this circumstance because many exaggerated things were said of me in relation to this matter—*e.g.*, that I had thrown all my wine away, &c. It is true that I sent a few bottles of *Lachrymæ Christi* after the spirits, but this was sour stuff, brought at some cost, it is true, from Naples some few years before. To return, however, to my story. The tug of war now began. I had put my shoulder to the wheel, and was not going to be beaten, if I could help it. Something had been said at the last moderation meeting that we had held about barley-water being a much more useful drink, after all, than beer, and about salt, too, being useful as a condiment. This gave me, in the great unpopularity of the cause amongst the working-classes, the *soubriquet* of ‘Barley-water Billy,’ a name which was frequently

called after me in my walks through the village as well as 'Salt and Water;' and though I soon lived down all this, yet the coldness of the upper and religious classes to the movement seemed to paralyse our efforts. This gave the enemy great occasion to blaspheme, and we were challenged to a discussion, at the Boys' Lancastrian School-room, by a portrait-painter, who was then living about at the different public-houses. I had invited Mr. Frederick Grosjean from town, at that time an earnest teetotaller, and, I believe, a Methodist local preacher, with other helpers. It was, however, soon evident that there was to be no fair discussion, Our opponent arrived borne on the shoulders of brewers' draymen, who, as they entered the room, blasphemously exclaimed, 'Glory to God in the highest!' He was well up in his subject, had his Bible with him, and quoted it about as glibly as a pro-slavery advocate can at all times do in favour of slavery. The room was crammed, but the greater part had come together for a row. It was not very long before this broke out, when the room became a scene of the greatest confusion. Lights were put out, stove-piping pulled down, forms pulled up, and ourselves saluted with brickbats and rotten eggs. The parties were had before the magistrates for an assault upon the schoolmaster, and were bound over to keep the peace. I have given the account of this meeting as a specimen of what we were exposed to at that time. Our meetings were afterwards held with more quiet, and with varying success. It was at one

of them, a tea meeting, that Mr. J. W. Green signed the pledge; and I have a most lively recollection of visits from Mr. T. A. Smith, James Teare, and others. Amongst them, one from one Arthur Conlan, who, for want of better material, we afterwards made in London the editor of the *Intelligencer*.”*

Early in 1836 the first Temperance Coffee-house and Reading-room in London was opened at 44, Bunhill-row, St. Luke's: and some time in April a Temperance Boarding House was opened at 11, Salisbury-square, Fleet-street,—an undertaking commenced by friends of the Anti-Spirit Society.

On April the 4th, 1836, a Temperance Hotel was opened in Aldersgate-street, by Michael Hart, Mr. Janson having furnished the money for that purpose. About eighty persons sat down to tea on the occasion, and a public meeting was afterwards held in Aldersgate-street Chapel. The meetings of the committee were now held at this Hotel,—a shorter pledge than the one previously adopted was agreed upon; and Mr. Janson was elected a member of the committee, and after mature deliberation, it was deemed necessary to divide London into five districts, and form an auxiliary in each district: these were the North London Auxiliary (formed October 14th)—the East London (formed October 19th)—the West London (formed November 3rd)—the South London (formed November 2nd), and the City, which was not formed till a later period.

* *Weekly Record*, November 30th, 1861.

In reference to the South London Auxiliary it is interesting to observe that Mr. William Morris, of whom we have made previous mention, being informed that the parent committee looked to him for the formation of this auxiliary, he immediately summoned his little band, who met as a committee at his own residence, to carry on the work South of the Thames.

The following extract is taken from the first report of that society:—"This auxiliary originated in the zeal of a few mechanics and labouring men residing in this neighbourhood, who had themselves been benefitted by adopting the principles of total abstinence from all intoxicating liquors, and were desirous of communicating the happy results of their experience to others. They accordingly met together with Mr. Morris, sen., by trade a type-founder, and formed themselves into a provisional committee."

The *Temperance Intelligencer*, the property of Messrs. Janson and Howard, was commenced as a fortnightly publication on October 8th, 1836; and in November, Mr. James Teare and Mr. T. A. Smith were engaged as agents. In 1836, also, the *Temperance Penny Magazine* was commenced by the Moderation Society.

"About this time," again writes Mr. Janson, "my dear and honoured friends Mr. John Dunlop, Mr. Green, Mr. Meredith, Mr. Snow, afterwards Dr. Snow, the successful administrator of chloroform; Dr. Burns, Dr. Lovell, Mr. Rickman the commercial traveller, and others, had joined us, and we had taken an office in

Tokenhouse-yard. The late Earl Stanhope had consented to become president of the society, at the instance of the Rev. James Sherman of Surrey Chapel, Mr. Meredith, and myself. Who had suggested his name I do not recollect; probably Mr. J. S. Buckingham, who now became interested."

Thus we have brought down the history of the movement to the close of this period; and as we commenced the present chapter with some testimonies declaring the necessity of teetotalism, so we shall conclude by a testimonial or two shewing the value of teetotalism when tried.

The following is from three stone-masons employed at Milbank—"We not only approve the principle of total abstinence, but have ourselves adopted the practice; since which, we not only feel better in health and improved in circumstances, but we can work better, and feel less fatigue in its performance, at the same time that our general habits and moral characters are essentially improved."* From Birmingham we have a very important testimony:—"During the past year a very careful scrutiny has been made, as to the moral and religious condition of those who have become members of the society, the result of which is truly gratifying and encouraging. There are at the present time, registered in the society's books, 177 individuals, once known as dissolute drunkards, sabbath-breakers, terrors to their families, now not only consistent members of teetotalism,

* Parson's *Anti-Bacchus*, p. 122.

but 170 of whom are regular frequenters of places of worship.”*

We have another statement from working men. “We, the undersigned operative smiths and cutlers, members of the New British and Foreign Temperance Society, having acted upon the *principle of total abstinence from all intoxicating drinks*, willingly state, that since we have done so, we have found ourselves much more capable of performing our work, *with less fatigue, with our healths improved*, and our domestic comforts greatly increased.” This declaration was signed in London by *Three* coach-spring makers, *Two* coach-spring makers’ hammermen, *One* tyre smith, *Two* coach smiths, *One* smith and farrier, *One* engineer’s hammerman, *Five* blacksmiths, *One* scale-beam maker, and *Two* cutlers. These men varied from the age of eighteen to sixty; and some of them had adopted and practised total abstinence for nearly *Two years*.†

Similar testimonies could be readily multiplied. May we not, therefore, thankfully exclaim, “What hath God wrought?”

* Annual Report of Birmingham Total Abstinence Society, 1833.

† *Anti-Bacchus*, p. 123.

CHAPTER IV.

THE PLEDGE—DISRUPTION AND ATTEMPTED RE-UNION.

1836 TO 1840.

During this period teetotalism made steady but not rapid progress. During the year 1837, J. Meredith, Esq., was appointed secretary, and Mr. J. W. Green, editor, to the New British and Foreign Society for the Suppression of Intemperance, and a premium of £100 was offered by the committee for the best essay on the principles of teetotalism. On the 12th of May, Earl Stanhope signed the pledge, and became an annual subscriber of £5 to the funds of the society. It was during this year also that R. D. Alexander, Esq., of Ipswich, signed the pledge at the close of a lecture delivered by Mr. T. A. Smith. Mr. Alexander has since done good service to the cause. In the year 1840 he built the Temperance Hall at Ipswich, at a cost of £1,400, and commenced the monthly publication of the *Temperance Recorder*. He afterwards commenced the publication of the *Ipswich Temperance Tracts*, above

fifty millions of pages of which have been circulated in all parts of the United Kingdom.

On the 25th of May, 1837, the first anniversary of the New British and Foreign Society for the Suppression of Intemperance was celebrated at the Horns Tavern, Kennington, on which occasion 368 persons sat down to tea, under the presidency of J. S. Buckingham, Esq., M.P. A meeting of delegates had been held at Exeter Hall on the previous day, when it was reported that the number of persons enrolled by the societies represented by the delegates present, was 110,427; 2,019 of whom were reformed drunkards. The sum of £226 3s. 4d. had been collected during the year in subscriptions and donations, of which £70 12s. 8d. remained in the treasurer's hands.

“ The reports of the four London Auxiliaries were very encouraging; they showed that the North London Auxiliary had held 119 meetings, and had 693 good members on their books, who had stood firm more than three months, and renewed their cards of membership, thirty-three of whom were reclaimed characters. Three branches had been formed in various parts of this auxiliary. The East London had held sixty meetings; the number of signatures exceeding 1,000, among whom were many reformed drunkards, and who up to this day bless the hour they ever heard of teetotalism. They formed a Juvenile Society, from which much good resulted. The Western Auxiliary was flourishing beyond the most sanguine expectations of its warmest friends :

they had held from five to six meetings per week, and had 968 members, with several very striking instances of reformation. Two branches had been formed, one at Chelsea, the other at King's Cross. The South had held about 100 meetings since its formation : great interest had been excited among the hatters and tanners, many of whom signed the pledge, and a great number employed as labourers, &c., amounting to 744, including nine reformed drunkards. Much weight and influence had been thrown into this auxiliary by the signatures of the Revds. J. Sherman, R. Knill, J. Bridgman, and G. Clayton ; and a great amount of good was produced by the support and countenance of these gentlemen. Between fifty and sixty delegates were present at this meeting, which was one of paramount interest, and much good feeling existed.

The business being over for that day they adjourned to the large room to hold the first anniversary of the New British and Foreign Society for the Suppression of Intemperance ; here was congregated together a large number of persons. The Earl Stanhope took the chair. The speakers were Rev. J. Edwards of Brighton, Mr. T. Whittaker, who had just come to London, Rev. J. Sherman, S. B. Beaumont, Esq., Messrs. J. Greenbank and R. Webb of Reading, Rev. J. Chevers, Mr. Barlow Coachsmith of Birmingham, Major Walsh, Robert Charlton of Bristol, J. S. Buckingham, M.P., and W. Janson, Esq. The name of the society was altered a second time at this meeting to the NEW BRITISH AND FOREIGN TEMPERANCE

SOCIETY; the Earl Stanhope was appointed president, Mr. W. Janson treasurer, Messrs. Meredith and Howard honorary secretaries. At this meeting £44 12s. 4½d. was collected.* Mr. Thomas Whittaker was afterwards engaged as an agent, and the Rev. W. R. Baker as travelling secretary of this society.

On the 16th May, 1838, the second annual meeting was held in the large room, Exeter Hall—Earl Stanhope in the chair. The meeting was large and respectable, and addresses were delivered by Rev. Dr. Pye Smith, Rev. Hill Rowe, Messrs. Wiseman, J. Andrews, Beaumont, Higginbottom, Moore, W. R. Baker, Rev. J. Edwards of Brighton, T. A. Smith, Rev. G. Moyle, and Rev. J. Sherman. At this meeting some dissatisfaction was expressed at the constitution of the committee, and a baker of the name of Whiteman moved an amendment to the effect that more working-men should have a place on the committee. His amendment, however, was not seconded. At the close of this meeting many signatures were obtained, and the collection amounted to £36 12s. 6d.

On the previous evening a meeting of delegates from various societies was held at the Guildhall Coffee-house and by adjournment at Surrey Chapel, on the 17th of May—the Rev. J. Sherman in the chair—upon which occasions the following resolutions were agreed upon:—

*Moved by Mr. JOSEPH ANDREW, of Leeds ; seconded by
Mr. MUMFORD, of Boston.*

- I. "That it appears desirable that there should be a more efficient and systematic co-operation of the societies established upon the principle of total abstinence from all intoxicating drinks, especially for the purpose of gaining statistical and other information and the employment of suitable agents,—and that, therefore, there should be a common and acknowledged centre for their operation."

*Moved by T. BEAUMONT, Esq., of Bradford ; seconded
by the Rev. J. EDWARDS, of Brighton.*

- II. "That as the central operations of the New British and Foreign Temperance Society are carried on in London, it is expedient that that society should be the centre of all other societies acting on the same principles."

*Moved by J. HIGGINBOTTOM, Esq., of Nottingham ;
seconded by Mr. THOMSON, of Louth.*

- III. "That all societies acting upon the principle of total abstinence from all intoxicating liquors, be respectively invited to co-operate with the New British and Foreign Temperance Society."

*Moved by Mr. S. WISEMAN, of Norwich ; seconded by
Mr. S. FORDUN, of Chelmsford.*

- IV. "That the formation of county or district societies be recommended, as auxiliaries to the New British and Foreign Temperance Society, as

well calculated to carry on the great objects contemplated."

Moved by T. BEAUMONT, Esq., of Bradford; seconded by Mr. F. MARRIAGE, of Chelmsford.

- V. "That all members and friends of the New British and Foreign Temperance Society be invited to subscribe ONE PENNY *per annum* to its funds, for carrying on its operations; to be collected on the day of Her Majesty's Coronation, and to be paid into the hands of the treasurer of the central committee in London, on or before September 1st."

Moved by Mr. EARLY, of Witney; seconded by J. HULL, Esq., of Hillingdon.

- VI. "That as the employment of the Press will be found one of the most effective auxiliaries to the spread of temperance principles, it be recommended to the various societies to adopt a systematic circulation of tracts and other publications, advocating those principles."

Moved by the Rev. W. R. BAKER, of London; seconded by the Rev. Mr. HUNT, of Fakenham.

- VII. "That in order to prevent, as far as possible, improper persons from going forth as public advocates of the cause, the societies are earnestly recommended to exercise the utmost caution in the employment of travelling agents."

Moved by Mr. SMALL of Boston; seconded by Mr. WALES, of Horncastle.

VIII. "That it be recommended to the auxiliary societies to send delegates to the annual meeting of the British Association, to be holden at Birmingham, on July 5th, 1838, for the purpose of endeavouring to effect a national union of effort, in accordance with the resolutions passed at this meeting."

In carrying out the last resolution many unhappy differences rose between the parent committee and the North London Auxiliary, both parties having resolved to send delegates to Birmingham. Now commenced the battle between the pledges; some members of the central committee being in favour of the short pledge, while the long pledge was advocated by others, and also by the North London Auxiliary, who at this time engaged Mr. Ralph Holkar, as their agent. Everything now began to wear the aspect of dissension, and many of the auxiliaries were in open rebellion; and one of the most riotous meetings, on this account, was held at the formation of the City Auxiliary, in Devonshire-square Chapel, when the Rev. J. H. Hinton, and the Rev. C. Stovel, addressed the meeting.

On the 24th of May, the Metropolitan Welsh Total Abstinence Society held its first annual meeting at the Welsh Chapel, in Jewin-crescent, W. B. Hughes, Esq., M.P., President of the society, in the chair; when it was stated that 40 public meetings had been held, and

200 addresses and lectures delivered in Welsh, during the year; 4,000 tracts had also been distributed, and 270 members received. A meeting was also held about this time at White Hart-court, Gracechurch-street, for the purpose of bringing teetotalism under the notice of the members of the Society of Friends; Joseph Eaton, Esq., of Bristol, presided over this meeting.

A crowded meeting was also held in the School-room, Harp-alley, Farringdon-street, on Wednesday Evening, the 16th of May, for the purpose of forming the *London Temperance Institute and General Registry*. John Hull, Esq., presided. The meeting was addressed by the Rev. J. Edwards, of Brighton; Mr. S. Wiseman, of Norwich; Mr. J. Cassell, of Manchester; H. R. Moore, Esq., of Dublin; Mr. J. W. Green; T. Beaumont, Esq., of Bradford; Mr. Thomson, of Louth; Mr. T. A. Smith; and Mr. Lovitt, of Nottingham.

Many of the meetings were much disturbed during this year by riotous and drunken persons, and to such an extent did this take place in some districts, that it was found necessary to seek the aid of the law to restrain such disorderly persons, and to deter others from following their example, and accordingly three young men were had up at Worship-street Police Court, charged with disturbing a temperance meeting held in Hare-court, Bethnal-green, on which occasion Mr. Broughton, the magistrate, fined them, respectively, the sums of forty shillings, twenty shillings, and ten shillings. At Guildhall, also, two young men were taken before

Alderman Venables, for disturbing a meeting in Aldersgate-street, when they were both held to bail, to keep the peace.

During this year we find the following gentlemen actively employed in promoting the cause as agents—Mr. John Cassell, Mr. Thomas Wittaker, Rev. W. R. Baker, and Mr. T. A. Smith, who, in August, was engaged to advocate teetotalism along the line of the Birmingham Railway; and everywhere great success attended their labours, notwithstanding much rough treatment with which they had to contend. And, indeed, to such an extent had the cause triumphed, that the committee of the New British and Foreign Society state that,—“In five years only, we have some hundred thousand members. In North Wales alone, about one hundred thousand; amongst whom there are thousands of reclaimed drunkards.” And again, they say, “Amongst the advocates we can now enumerate at least 400 ministers of religion, of all denominations, who have espoused our cause.”* At the close of this year it was calculated that the number of teetotalers in England amounted to 400,000; and it is certain that there was a decrease in the consumption of malt used in the manufacture of beer and spirituous compounds as compared with 1836, of four million bushels.

We have already stated that a prize of £100 had been offered for the best essay on teetotalism. On the 21st of December in this year it was declared that the one

* *Temperance Intelligencer*, 1838, p. 1.

marked "*Bacchus*" had been selected by the adjudicators as the best essay, which upon being opened was found to be the production of R. B. Grindrod, Esq., then of Manchester, and to whom the £100 was awarded. The adjudicators were the Rev. Theodore Dury, M.A., Rector of Keighley; Rev. J. H. Hinton, M.A., and J. E. Howard, Esq. It appears that two of these gentlemen decided in favour of *Bacchus*, while the Rev. J. H. Hinton gave his vote in favour of another essay, "*Anti-Bacchus*," by the Rev. Benjamin Parsons. Both of these valuable essays were afterwards published and have greatly aided the cause. In addition to these works the following may be mentioned as issuing from the press during this year:—*Sermon Preached before the Members of the Yarmouth Total Abstinence Society in the Church of St. Mary, Southtown*, by Rev. Thomas Clowes: *Essay on the Nature and Properties of Alcoholic Drinks*, by Thomas Beaumont: *The Curse of Britain; an Essay on the Evils, Causes and Cure of Intemperance*, by W. R. Baker: *Principle of Total Abstinence from all Intoxicating drinks calmly considered*, by Rev. D. S. Wayland: and in 1839 appeared the first number of a temperance newspaper, the *Teetotal Advocate*, price fivepence.

Some of the results of the meetings held in London about this time were of a very encouraging character. Here is one such result given in the words of one from whom we have already quoted: he is writing of a gentleman well known to the author of this history, and also to many of the London teetotalers. He was, says

Mr. Machin, "a mere labouring man when he associated himself with teetotalism. His only concern, when invited to take charge of an infant school, was the want of education. He had received little schooling, had made no serious business of learning, and his writing and ciphering abilities had been picked up as a boy picks blackberries by the roadside on his daily errands. In the dirtiest, dustiest, noisomest, filthiest part of Lambeth, John and his good-natured wife took charge of as unpromising a little crew of urchins as cold possibly be collected from the river side, and the back yards and unwholesome alleys. This spectacle of rags and squalor might have been generated in the neighbouring dust-heaps, for the very skins of the children seemed to have taken their complexion from the refuse of the contiguous stench factories. Here John's industry and peculiar qualities in forming the habits of children became conspicuously manifest, and he was next placed in care of a number of boys under the patronage of Miss Portal, a lady celebrated for works of benevolence. His peculiar points of usefulness had now a more suitable field of employment, for the most of his pupils had graduated in a course of crime. Practised in oakum-picking and on the tread-mill; familiar with the abodes of the cell, the sewer, and the refuge; regarding society as their rightful prey, and policemen as their natural enemies, they had become masters in deceit and stratagem; but, though they could boast of their dexterity in picking a pocket or in tipping the peeler the double,

under John's management they gradually showed a disposition for more hopeful and industrial pursuits. The institution grew, and John is now the master of the Boys' Home, Wandsworth, one of the best conducted reformatories in the kingdom, containing nearly 100 boys from eight to eighteen, whom he says he controls with less trouble than it gives many a mother to manage her six children."*

Another remarkable case is that of Mr. James McCurry, who, before he signed the pledge, lived, as he himself describes it, "high up in the world then. A miserable garret it was; every puff of wind that found its way through the chinks and crannies sent the ashes of the miserable fire flying across the floor." Mr. McCurry now has houses of his own, of some hundreds of pounds value, and has retired from business. He is, however, still active in the temperance cause.

Mr. George Howlett, of Vauxhall, so well known in every part of the country as an earnest and successful advocate of temperance, as an honorary deputation from the National Temperance League, affords another very remarkable instance of the success attending the labours of temperance reformers about this time. About 1837, Mr. Howlett "came to London, and soon gained employment as a coal-porter. He became initiated into London life; drinking and its accompaniments, as a matter of course, forming the chief element. Though never a drunkard, he was in all probability on the brink

* *Moral Force of Teetotalism*, p. 14.

of danger. On the road home from a place of worship one Sunday, he met Mr. John P. Parker, who engaged him in conversation, and talked to him on temperance. The words of Mr. Parker made a great impression on his mind; and when he was afterwards requested, for a bribe of beer, to undertake to break up a temperance meeting, the full force of the truth and common sense of the advocate had its effect, for he refused to do the bidding of his tempter. He signed the pledge instead, and joined the society conducted by the late Mr. John Meredith, at Rockingham Rooms, New Kent-road. From that time (1839) he has remained firm to his pledge.”* He has since become an employer, and has devoted much of his time to the advocacy of the cause in almost every county in England; he has also visited Scotland and Wales, and upon an average, one hundred persons sign the pledge every week at his meetings.

We now arrive at an important period in the history of the movement. Up to the year 1839, the New British and Foreign Society had two pledges, the long and the short, the one including the “neither give nor offer clause,” and the other, without this. We have already seen that Earl Stanhope had become the president of the society. The following is an account of the entrance of the Earl of Stanhope into the sphere of Teetotalism:—

“Agreeable to his Lordship’s suggestion, a deputation from the committee waited upon him at the hour

* *Weekly Record*, December 14th, 1861.

appointed, consisting of the Rev. J. Sherman, Mr. Blakely, the Treasurer, and the Secretary. They were received in the most courteous manner, and, upon being seated, his Lordship asked for the book, that he might sign the declaration, and become a member of the society: after signing his name, he wrote underneath, £5 annually. The interview lasted nearly two hours, and was highly interesting. The committee would acknowledge with the deepest gratitude the hand that has directed them to his Lordship at this very important juncture of the affairs of this society, not only on account of the benefits that must necessarily result to the cause generally, from one manifesting such decision of character, but as an indication of the purifying principles of the society, shortly pervading the whole of that class of whom his Lordship is so distinguished a member.”* His Lordship had, it appears, signed the short pledge. There had, however, already arisen dissension both in and out of the committee in reference to this subject. Mr. Pasco engaged Mr. J. W. Green as editor, and published the *Intelligencer* on his own account, while the committee, in January, 1839, removed their offices to 14, Tokenhouse-yard, and started the first number of a new periodical called the *Journal of the New British and Foreign Temperance Society*; Mr. Pasco immediately commencing another publication called *The Temperance Examiner*.

The subject of the pledges was first brought before

* Freeman's *History of the Total Abstinence Pledge Question*.

the public in the month of March, about which time it appears that a majority of the committee had resolved to adopt the American pledge, instead of the two original ones. Before this could be done, however, it had to be submitted to a meeting of members and delegates. In the meantime, the different auxiliaries were holding meetings, and ranging themselves on one side or the other. The following resolutions were agreed to at a meeting of the committee of the city of London Auxiliary to the New British and Foreign Temperance Society, held at 12, Liverpool-street, on the 19th of April, 1839.

1. *Resolved unanimously*,—"That this committee have heard with deep regret of what appears to them the unwarrantable conduct of the Central Committee of the New British and Foreign Temperance Society, in passing a Resolution for recommending to the meeting of Delegates to sanction the Abolition of the *Short Pledge*, thereby endeavouring to destroy the *fundamental principles* of the said Society."

2. *Resolved unanimously*,—"That while to satisfy a class of sincere and zealous Members, ADDITIONAL Pledges are ALLOWED, (provided they embrace the principle of Total Abstinence from all intoxicating liquors), this Committee is deeply impressed with a conviction that as A CONDITION OF MEMBERSHIP the SHORT PLEDGE ONLY ought to be REQUIRED."

3. *Resolved unanimously*,—"That while an adherence to the principle involved in the short pledge must of

necessity annihilate the sin of drunkenness, it is of so *simple, definite*, and perfectly moral a character, as to be willingly embraced by many who entertain a *conscientious objection* to any other condition of membership; and that it is not only injudicious, but, in the opinion of this committee, *perfectly arbitrary*, to attempt anything like coercion, or to sanction the substitution of FORCE for SOUND ARGUMENT and MILD PERSUASION, by denying the privileges of membership to such total abstainers as feel themselves religiously restrained from *compelling* their families to perform acts of self-denial not directly commanded in the Holy Scriptures; and the propriety of which they are not at present able to discern."

4. *Resolved unanimously*,—"That after accepting the trust reposed in them, with an understanding on the part of the public, that the central committee would conduct their operations according to the principle recognized in the third printed rule of the society, and after receiving the contributions of the *benevolent*, EXPRESSLY FOR THIS PURPOSE, the committee of the City of London Auxiliary *deprecate, in the strongest manner, any departure from the condition on which the funds of the Parent Society have been raised*; and while they feel compelled to enter their PROTEST against that secession which, by a majority of ONE, is now unhappily approved in the central committee, they '*will (to use the words of their enlightened president) gladly co-operate with any, be they few or many, who adhere to the original and fundamental principle.*'"

5. *Resolved unanimously*,—"That these resolutions be forwarded to the next meeting of the central committee, and *for the clearing of this committee from any suspicion of seceding from a principle to which it is sincerely attached*, that they be published in the Journal of the New British and Foreign Temperance Society, or through such other channels as may answer the end in view."

"THOMAS RAINE, *Chairman*."

The following PROTEST "Against an intended recommendation of the central committee of the New British and Foreign Temperance Society, for the abolition of what is designated 'THE SHORT PLEDGE,' was also handed in."

"Uninfluenced by any personal or party feeling, and with sentiments of unfeigned regard for the private character of those who, on the point in question, are their opponents, the undersigned feel it to be a duty which they owe to a numerous body of their countrymen and fellow members of the New British and Foreign Temperance Society, boldly to declare their dissent from the proposed abolition of the short pledge; a measure which, if finally adopted, they conscientiously believe will prove detrimental to the cause of temperance, and consequently to the welfare of the community. And they hereby enter their protest against the said intended measure,—

"*First*,—Because the said pledge embraces the entire

principle of total abstinence from all intoxicating liquors, with two exceptions, which exceptions cannot be annihilated without causing a breach of the moral law: for were there no reservation in favour of administering fermented or distilled liquors for medical purposes, it is evident, that following the dictates of nature, many, under pressing circumstances, *for the preservation of life or health*, would break their engagement, or neglecting to do so, would be culpable for such neglect: and were there no exception in favour of what is termed the Sacrament of the Last Supper, as often as this should be taken by members of the New British and Foreign Temperance Society, their pledge would inevitably be broken.

“*Secondly*,—Because the said pledge, if adhered to, must, as regards the parties so adhering, *fully* accomplish its intended purpose, viz., the perfect emancipation of those who have suffered by intoxicating liquors, and the prevention of such suffering in others.

“*Thirdly*,—Because by its simple, definite, and perfectly liberal character, it commends itself in a remarkable manner to the understanding of those for whom it is designed, and is less likely to be broken than if it were of a more stringent nature.

“*Fourthly*,—Because it is characterized by pure morality; while the longer pledge, hitherto allowed, requiring in the absence of medical prescription that no fermented or distilled liquors shall be used, even in the greatest extremity, and *at the risk of life itself*, is on this point essentially immoral.

“ *Fifthly*,—Because many, to whom abstinence would be an incalculable blessing, are willing to sign the short pledge, while they entertain a conscientious objection to bind themselves to more restrictive measures than it proposes ; and in the absence of what they would deem a *suitable* pledge, will sign no pledge at all ; thereby augmenting the danger of speedily relinquishing their intention to become total abstainers.

“ *Sixthly*,—Because the short pledge, comprising all that the New British and Foreign Temperance Society has exhibited to the world, as the one efficient principle which cements its several members together, and *the only essential condition* of membership, the society can neither honourably nor honestly retract its professions, withdraw its offers, and reject its applicants, without demonstrating a positive necessity for thus violating its original principle ; such necessity, if made out, being based on the non-efficiency of the short pledge to do away intemperance ; in which case, an additional society, embracing a more perfect principle, ought to be formed, which, differing from the older one, ought not to usurp its name, inasmuch as the New British and Foreign Temperance Society, not becoming defunct, may insist on its right to retain its original designation.

“ *Seventhly*,—Because no necessity for such a change has hitherto been shewn, while on the contrary, the most satisfactory evidence has, within a few days, been received from Scotland, and various parts of England, of the practical superiority of the pledge, now sought

to be abolished, over any other which has hitherto been tried; and

“*Lastly*,—The undersigned protest against the proposed measure, because they are satisfied that if they who are its authors succeed in carrying it into effect, they will also be the authors of a speedy disruption of one of the most important societies that benevolence has ever devised; and that they will grievously separate brethren, and embarrass themselves to an extent of which they have, at this moment, little or no conception.

“JOHN BURTT,

“JOHN GILES,

“*London,*

“HENRY FREEMAN,

“*5th of 4th mo., 1839.*”

“WILLIAM BALL.”

The Tower Hamlets and Eastern Auxiliary also sent in a similar protest. Earl Stanhope likewise protested to the same effect. The Rev. Jabez Burns, however, published reasons on the other side of the question, in which he states,—

“That the presence of these drinks on our tables and in our dwellings, is giving unholy quarter to the greatest curse that ever blighted the happiness of man, from the time of the fall to the present hour. And that we therefore cannot any more do this, than we would allow the pestiferous atmosphere of plague or fever to remain in our houses, when we have in our hands the power of fumigation, and the means of producing a safe and healthy atmosphere.

“That it is not desirable we should keep intoxicating drinks in our houses as medicines, seeing it would be much safer, in cases of *real* illness to have the advice and prescription of a medical man, especially when we remember there are some cases when the use of spirits and wine as medicine would be extremely injudicious, and might be productive of the most serious consequences.”*

The quarrel now evidently began to take a personal turn, and we are sorry to find the following requisition addressed—

“To the Meeting of Delegates, intended to be held in London in May, 1839, as representing the various Societies acting on the principle of Total Abstinence from all intoxicating liquors in Great Britain and Ireland.”

2nd May, 1839.

Gentlemen,—We, the undersigned treasurers, secretaries, and registrars of various societies in London and its immediate vicinity, acting on the principle of total abstinence from all intoxicating liquors, deeply impressed with the necessity of a change in two of the most important officers of the parent society, do earnestly recommend the exercise of such constitutional measures as will effectually relieve William Janson, Esq., from his duties as treasurer, and John Meredith, Esq., from his duties as secretary of the New British and Foreign

* *Journal of New British and Foreign Temperance Society*, 1839, p. 204.

Temperance Society. For this recommendation, which the undersigned unanimously agree to forward to the delegates, they purposely abstain from giving any other reason than that they believe the resignation of the aforesaid gentlemen would be no less advantageous to the cause of temperance than satisfactory to that portion of the public who feel the most deeply interested in its welfare.

Wm. Oxley, M.D., President of the Hackney Society
S. M. Gilbert, Treasurer of the City Central and North
of London Association

William Best, }
J. W. Green, } Secretaries of ditto
H. N. Rickman, }

John Burt, Secretary of the City of London Auxiliary

R. G. Ibbett, Registrar of ditto

John Perkins, Treasurer of the Bloomsbury Branch

George Aubrey, Treasurer of the Farringdon Branch

E. Chivers, }
Jas. Simons, } Secretaries of the East London Auxiliary

James Sholl, Registrar of the East London Auxiliary

Thomas Hockings, Secretary of the Southwark Branch
of the South London Association

John Giles, Secretary of the East London Auxiliary

Richard Whitehouse, Treasurer of the Hackney Branch

William Hunt, Secretary of ditto

Thomas Munton, Registrar of ditto

Walter Watkins, Treasurer of the Spitalfields Society

Henry Quelch, Treasurer of South London Auxiliary

Robert Clarke, Secretary of South London Auxiliary
 William Gould, Treasurer of the Vauxhall Branch
 J. Chapman, Treasurer of the Walworth Branch
 E. Pooley, Secretary of the Clapham Branch, and others."

As the proposed adoption of the American pledge gave rise to this unfriendly discussion, we shall here give a copy of it:—

"We, the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance their use throughout the community."

We have already seen that nothing could be done towards the adoption of this pledge alone, until the delegates' meeting. Accordingly the following delegates met at the Crown and Anchor Tavern, in the Strand, on Friday and Saturday, May 17th and 18th, 1839.

Andrews, John, Leeds	Doeg, David, East London
Baker, Rev. W. R. Shep- ton Mallet	Drewett, William, Luton
Beman, Rev. N. S. S. D.D., America	Dunlop, John, Scottish Union
Bonamy, George, Arundel	Dunn, Thomas, East London
Brown, George John	Early, John, Witney
Brown, J. Newcastle Carville	Eaton, J. Bristol
Charlton, George, Newcastle	Edwards, Rev. J. Brighton
Christy, James, Chelmsford	Freeman, H. City of London
Cluer, John, Cockermouth	Fullagar, Thomas, Trow- bridge
Colman, Joseph, Fakenham	Green, J. W. North London
Delavan, E. C. America	Green, James, Chelmsford

Greig, G., Northern Convention	Nunn, Samuel, Stratford
Grubb, E. British Association	Patton, Rev. W.D.D. Amer.
	Priestman, J. Northern Convention
Harding, J. Southampton	Raine, T. City of London
Harris, J. Falmouth	Read, Charles, Southampton
Harris, J. St. Alban's	Small, William, Boston
Holker, Ralph, Liverpool	Stockman, J. Castle Carey
Inwards, William, West London	Straines, Stephen, Stratford
Inwards, Jabez, Houghton Regis	Townley, J. North London
Leslie, Rev. J. R. Ireland	Wales, John, Horncastle
Marriage, F. Chelmsford	Webb, Richard, Dublin
M'Curdy, Robert, Belfast	Whittaker, T. Blackburn
Meredith, J. B. Jun. South London	Williams, J. West London
	Willis, J. Dunstable
	Wilson, J. South London
M'Lean, J. Edinburgh	Wood, John, Barnsley

The following members of the Committee of the Parent Society being also present :—

Ball, William	Janson, William, Jun.
Barrett, Richard	Meredith, John
Best, William	Oxley, William, M.D.
Burt, John	Perkins, J.
Gilbert, S. M.	Sounes, William
Giles, John	Stevens, John
Glass, Joseph	Stevenson, John
Grosjean, Frederick	Taylor, Charles
Hudson, John	

Prayer having been offered by the Rev. J. Edwards, John Dunlop, Esq., was called upon to preside; after which the meeting was addressed by E. C. Delavan, Esq., Rev. Dr. Beman, and Rev. Dr. Patton, as a deputation from America. The revised rules of the society were then taken into consideration. The Rev. W. R. Baker moved the fourth rule, namely, that the American pledge should henceforth be the pledge, by the signing of which persons should become members of the society. This gave rise to a very long and animated, not to say angry, discussion.

Mr. Baker observed that the rule as to the American Pledge, should it be adopted, would not affect existing societies. He, for one, was dissatisfied with the two existing pledges of the New British and Foreign Temperance Society, and preferred a form which should more fully recognise the principles of that society. He believed that many of the short-pledge men acted on the principle of the long pledge. The *short* pledge did not, in his opinion, go far enough; the *long* pledge had much that was objectionable in its form; the *American* pledge, he conceived, to be free from all objection, and he should therefore move that it be adopted.

Mr. Meredith seconded the resolution, and a division ultimately took place, when it appeared that there were—for the short pledge and the American united, 33; for the American pledge alone, 27.

This pledge, which united the short pledge and the American in one, had been proposed by a member for the sake of unity, and was as follows:—

"We agree not to traffic in any kinds of intoxicating liquors,—nor to give them to others,—nor to use them ourselves as beverages, except medicinally, and under medical advice (when it can be obtained)—or in the case of sacramental wine; and that in all suitable ways we will discountenance their use throughout the community."

On the evening of the same day, a meeting of members was held at the Crown and Anchor, upon which occasion Dr. Oxley was called to the chair. In the midst of a scene of indescribable confusion and tumult, Mr. Grosjean moved "That the American pledge be adopted, and henceforth used as the pledge of the New British and Foreign Temperance Society."

Mr. Meredith seconded the resolution, and said that he and his "colleagues had determined to stand or fall by the American pledge, but some acute friends had tacked that pledge to the short pledge, in consequence of which, those who approved of the American pledge alone had been thrown out by a majority of six. He believed that the object of the party was to get rid of two of the officers of the society, the secretary and the treasurer; in that they had succeeded, and he and the treasurer, Mr. W. Janson, were no longer in office. This announcement was received with repeated cheers."* The question being put, there appeared for the two pledges 337; for the American pledge 256.

On Saturday morning the delegates re-assembled, and Mr. Delavan requested them to re-consider their decision of the previous evening, but as many delegates had left with the understanding that the question was deci-

* *Intelligencer*, 1839, p. 200.

ded, it was thought that it ought not to be re-considered. The following account is given by one who was present : —“After the delegates had decided the ‘pledge question,’ that body recommended not to introduce the pledge controversy into the meeting of members, to which there was a general understanding of consent. Soon after six o’clock, much excitement prevailed in the members’ meeting which had then gathered. Mr. F. Grosjean moved, and Mr. J. Meredith seconded, ‘That the American pledge be henceforth the pledge of the society.’ After much discussion it was proposed that those who voted for the two pledges (as agreed in the delegates’ meeting) should remove to another room, and those who voted for the American pledge alone should remain in the same room, each member having two cards for voting. When they had separated, tellers were appointed to take the cards, or votes, as the members passed a door. The result was—for the two pledges, 337 ; for the American pledge alone, 256. On the following morning, contrary to general agreement, it was again proposed to re-consider the decision of yesterday, on the ground that some might have arrived who were not then present, to which it was replied that several delegates had left town, under an impression that the pledge question was entirely settled ; it was, however, put to the vote, and the decision of the previous day confirmed ; upon which, W. Janson, J. Meredith, and others, who had advocated the exclusive adoption of the American pledge, refused

to take any further part in the proceedings, and signified their intention to form another society. The delegates then proceeded with the business, and appointed the officers and committee for the ensuing year.”*

On Tuesday, May 21st, the annual meeting was held in the large room of Exeter Hall, Earl Stanhope in the chair; and perhaps this was the most extraordinary and most tumultuous meeting ever held within the walls of that building. The meeting was opened with prayer by the Rev. Jabez Burns. The noble chairman, in his opening speech, made some allusions to the pledge, and stated that he would not adopt the American pledge himself, and therefore he could not recommend it to others; and if the meeting decided in favour of the American pledge, he should retire from the office of president, and join himself with those who took the short pledge, be they many or few.

Dr. Patton, Dr. Beman, and E. C. Delavan, Esq., then addressed the meeting, after which the Rev. Mr. Burns rose to move “That this meeting, viewing intemperance as inimical to the prosperity and the well-being of men, and that its chief strength is derived through the drinking customs and usages of society, express their belief that nothing less than an unflinching and uncompromising course of action will prove efficacious in exterminating the vice from our country and the world.” This was the signal for a scene of disorder which baffles all description. The noble earl called the speaker to

* Freeman's *History of the Pledge Question*.

order; the secretary rose to explain. Dr. Oxley attempted to speak; no one could be heard. At length Mr. Edward Grubb was called for, who came forward amidst loud cheers and much confusion. He said, "my lord, I still insist upon my right to be heard. I shall stand here to the close of this meeting, or till your lordship vacates the chair, unless that right is conceded. There shall be no more speaking in this hall until I have had fair play."*

He was then heard at some length, concluding his speech by moving the adoption of the American pledge thus:—"And, my lord, I dare to move the following resolution, in opposition to your lordship's threat. It is, my lord, that the following be in future the pledge of the parent society." The motion was seconded by Mr. Greig, of Leeds; Mr. Grosjean, Mr. Janson, and others then followed, amid loud cries of "Divide, divide."

"At this period the meeting presented an appearance of vast confusion and anarchy—the mass of the more eager disputants crowded densely around the chair—they debated across the front of the president, so that Lord Stanhope was concealed frequently from the audience. Lady Sarah Somerset, who sat on his lordship's left hand, was evidently alarmed, and a Quaker female forced herself through the ring apparently with an intent to render her ladyship any assistance that might be necessary. The confusion increased, the

* Hart's *Truth Unfolded*, p. 38.

cross-fire of the debates became more fierce, and one person from the body of the house shouted out something about the chairman vacating his place. In a few seconds we saw the noble earl slowly rise from the chair and retire, attended by several individuals. The chairman having retired, a vote of thanks was put and carried amidst the clapping of hands and waving of handkerchiefs and hats.”*

A scene of perfect anarchy ensued. It was absolutely necessary to elect a new committee. The funds were in danger of going into Chancery. Mr. Delavan declined to be chairman. Mr. Heyworth accepted, but failed. Mr. Dunlop then took possession of the vacated chair, and succeeded in getting the meeting into order; and, after putting the motion, declared that the American pledge was adopted by a large majority. The following committee and officers were then appointed. Committee—Messrs. Richard Barrett, Jabez Burns, Ellis, Glass, Grosjean, T. Hudson, J. Hull, Soane, Stevens, Stevenson, Roe, Pulsford. W. Janson, Esq., Treasurer; and J. Meredith, Esq., Secretary. The friends then retired to the Crown and Anchor, where a grand *soirée* was held in honour of the Earl of Stanhope and the American deputation.

The New British and Foreign Society now became very active: several Temperance Tracts were issued and widely circulated. In the month of March a proposal had been made for raising £1,000 for additional

* *Journal of New British and Foreign Temperance Society*, 1839, p. 183.

agents. £520 was immediately raised, and the rest having by this time been made up, Messrs. John Cassell, T. A. Smith, Thomas Smeeton, Thomas Whittaker, Scott, and Cluer were engaged as agents.

It was, however, determined by those who advocated the short pledge that another society should be formed. Accordingly, on June 10th, 1839, a meeting was held at the Friends' Meeting House, Bishopsgate-street, Earl Stanhope in the chair, when it was resolved to form a society, to be called THE BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE, and the following officers and committee were chosen.

President.—THE RIGHT HON. EARL STANHOPE.

Vice-President.—J. PYE SMITH, D.D.

Treasurer.—Wm. Oxley, Esq., M.D.

Honorary Secretaries.—Rev. Wm. Ball; John Burt.

Executive Committee.

W. Best.	J. W. Green.	J. Perkins.
R. Clarke.	Rev. Mr. Gundry.	T. Raine.
J. P. Dodd.	J. Hale.	H. N. Rickman.
D. Doeg.	C. Harry.	C. Taylor.
T. Dunn.	T. Hockings.	— Whitehouse.
H. Freeman.	Rev. G. Moyll.	Rev. J. Woodard.
S. M. Gilbert.		

The South London, the City and North London, and other auxiliaries, immediately joined this new society. The *Intelligencer* became their organ; and a code of regulations was issued, from which we take the following as worthy of notice:—

- “9. That any member of the executive committee who shall absent himself from the meetings of the

committee for three months consecutively, without giving previous notice, or adducing a satisfactory reason for such absence, shall thereby vacate his seat, which the committee shall fill up. And should any officer or member of the executive committee commit such a breach of the moral law as, in the opinion of three-fourths of the entire committee, may render his dismissal necessary, it shall be lawful for them to dismiss him accordingly, and to fill up the vacancy so occasioned.

- “13. That every auxiliary of this society, containing from one hundred to five hundred members, may send to the delegates meeting *one* representative; if containing from five hundred to one thousand members, *two* representatives; and if upwards of one thousand members, *three* representatives. The documents authorizing and appointing the delegates to be duly signed on behalf of the committee appointing them, and to be forwarded to the secretaries of the society, at least fourteen days before the delegates meeting.”

Mr. Hunt was appointed their agent.

On Whit Monday, May 20th, the first metropolitan temperance procession took place. There were about 2,000 persons on foot, 50 on horseback, and also about 200 carriages. Banners and music accompanied them. They walked by a circuitous route from Lincoln's-inn-fields to Kennington-common. The pro-

cession was a mile-and-a-half in length, and occupied an hour in passing any given spot.

On the 7th December, 1839, the two honorary secretaries of the New British and Foreign Society, Messrs. Meredith and Dunlop, resigned, and the Rev. W. R. Baker, was appointed secretary; Mr. Janson, president, and Messrs. Dunlop, Heyworth, Higginbottom, and Walkden, vice-presidents.

During this year, it was proposed to form a "British and Foreign School for Orphans of Members of Temperance Societies," the objects of which were,—“1st, To provide subsistence, abode, clothes, and education; 2nd, To apprentice them to some trade, or to procure situations or employment, whereby they might be enabled to obtain a livelihood; 3rd, To superintend and protect, as much as possible, their interests, until they arrive at the age of maturity.”* This plan, however, excellent as it was, does not seem to have met with any success.

The year 1840 opens upon two general societies in London, each adopting total abstinence, although with different pledges. The old Moderation Society was also still in existence, though now fast dwindling away.

On May 15th, the New British and Foreign Society called a meeting of delegates at the Scientific Institution in Aldersgate-street, to revise the rules and elect the officers for the ensuing year.

There were present on this important occasion, the following gentlemen:—

* *Journal*, 1839, p. 216.

EXECUTIVE COMMITTEE.

WILLIAM JANSON, Esq., *President.*J. HULL, Esq., *Vice-President.*

Mr. R. BARRETT,
Rev. J. BURNS.
Mr. J. DUNLOP.
Mr. ELLIS.

Mr. J. MEREDITH.
Rev. C. H. ROE.
Mr. SOUNES.
Mr. J. STEVENSON.

DELEGATES.

SOUTH LONDON AUXILIARY.
Mr. T. Connor—Mr. S. Meredith.

STRATFORD.

William Taylor—S. Catton.

NORTH LONDON AUXILIARY.

Mr. Jameson—Mr. Hart.

MARYLEBONE.

Mr. Grosjean—Mr. Bowton.

BRENTWOOD.

Dr. Lovell.

DUNSTABLE.

Mr. J. Potter.

EXETER.

Mr. T. A. Smith.

NORTH BUCKS ASSOCIATION.

Mr. G. Osborne—Mr. W. A. Harris.

EAST LONDON.

Mr. J. Scott—Mr. J. Hinckley.

ISLE OF THANET.

Mr. W. H. Hobbs.

HORNCASTLE.

Mr. J. Wales.

IPSWICH.

Mr. R. D. Alexander—Mr. G. R. Gill

BRISTON, NORFOLK.

Mr. J. Hill.

BUCKINGHAM.

Mr. J. Inwards—Rev. W. Horsell.

FAKENHAM.

Mr. J. Colman.

CHELMSFORD.

Mr. Green—Mr. James Christy.

WINDSOR.

Mr. Robert Goodwin.

SOUTH HANTS.

Mr. Jos. Clarke—Mr. Jas. Withers

BATH.

Rev. T. Spencer—Mr. J. S. Cotterell

STOKE-UPON-TRENT.

Mr. John Cassell.

LUTON.

Mr. R. Howe.

NORWICH.

Mr. Norton.

UXBRIDGE.

Mr. Robins.

WEST LONDON.

Mr. Balfour—Mr. Fullager.

VISITORS.

Rev. T. Matthews, Boston.
Rev. J. Spong, Yardley.
Rev. F. Beardsall, Manchester, V.P.
Mr. G. Greig, Leeds.
„ J. Eaton, Bristol.
„ Head, Marylebone.
„ Smeeton, Agent.
„ Cluer, do.

Mr. Whittaker, Agent.
„ Scott, do.
„ Willis, Dunstable.
„ Grey.
„ Harding.
„ G. S. Kenrick, Varteg.
„ W. Inwards, West London.

John Dunlop, Esq., having been unanimously voted to the chair, he called upon the Rev. W. R. Baker, to offer up prayer for the divine direction and blessing.

Great unanimity prevailed at this meeting, and some important business was transacted. After the meeting of delegates had concluded, the fourth anniversary of the society was held in Exeter Hall. The speaking on this occasion was unusually good, and the collection at the close amounted to £44 6s. 8d. The receipts and expenditure for the past year were stated to have been £2,042 17s. 2½d.

During the same week the Suppression Society held its first anniversary in the following order. On Sunday evening May 10th, Sermon by Rev. Charles Stovel, in Little Prescott-street Chapel: Monday, 11th, Public meeting at Rev. Charles Hyatt's Chapel, High-street, Shadwell, James Spence, Esq., in the chair: Tuesday, 12th, another public meeting in Zion Chapel, Waterloo-road: Wednesday, 13th, another public meeting in Finsbury Chapel, Moorfields, G. W. Alexander, Esq. in the chair: Thursday, 14th, in the morning a meeting of delegates at Anderton's Hotel, Fleet-street, Rev. Charles Stovel in the chair; and on the evening of the same day the anniversary meeting in Exeter Hall, Earl Stanhope in the chair; at this meeting Mr. J. W. Green read an abstract of the report of the operations of the society since its formation in June, 1839. Fifty-six auxiliaries had become united to the society, interesting accounts from most of which had been received.

Several agents had been employed with much success, as had also a large number of gratuitous agents. About 100,000 tracts had been put into circulation by the committee. The number of members in the various societies amounted to about 20,000, of whom not fewer than 2,000 had been rescued from habits of gross intemperance; about 1,000 had been induced to attend places of religious instruction, a goodly proportion of whom had been accounted worthy of admission into religious communions. Some important additions had been made to the list of vice-presidents of the society; Sir Culling Eardley Smith, Bart.; James Spence, Esq.; G. W. Alexander, Esq.; the Rev. T. Clowes, A.M., Minister of St. Mary's, Great Yarmouth; the Rev. Theodore Dury, A.M., Vicar of Keighley; the Rev. Theobald Mathew, of Cork; and the Rev. J. F. Witty, Minister of St. John's Episcopal Chapel, London-road.

Dr. Oxley, as treasurer, stated that the society was in arrears £172 5s. 4d. The meeting was afterwards addressed by the Rev. J. F. Witty, Rev. Ebenezer Prout, Mr. William Biscombe, Rev. Charles Stovel, Rev. Dr. Andrews of Walworth, Rev. George Evans, and Mr. Robert M'Curdy of Belfast. The collection amounted to £49 6s. 3d.

But the great meeting of this year was held by the New British and Foreign Society in Exeter Hall, on July 6th. On this occasion the hall was crammed in every part, and hundreds went away unable to obtain admission. Daniel O'Connell, Esq., M.P., was the chief

speaker on this occasion ; but the meeting was also addressed by the Rev. Elon Galusha of New York, Rev. C. P. Grosvenor of Massachusetts, Rev. J. F. Witty, Mr. Greig of Leeds, George Thompson, Esq., William Lloyd Garrison, Esq., N. Rogers, Esq., of the United States, Rev. Jabez Burns, and Mr. Thomas Whittaker. The chair was occupied by Mr. Walkden.

The great business, however, on which most of the effort was spent this year, was a monster procession on Whit Monday. In this, at least, the two parent societies were united. A procession committee was appointed, when, after much deliberation, it was agreed, *that the two societies unite in one general procession*, but that as the arrangements of each society were nearly completed, it was desirable that each society should remain entire, at the same time uniting in one general line ;” and, also, “ that the order of precedence, as to the two societies, should be determined by ballot, or that the procession committee of the New British and Foreign Temperance Society, make *its own choice* of situation, if that course should be preferred by them.”

The procession was then arranged to proceed in the following order :—

“ Three Military Trumpeters, on Horseback.

Large Banner of the Executive Committee.

Gentlemen on HORSEBACK, from all the Divisions.

Large Banner of the City and North of London
Auxiliary.

Band of the Scots Fusilier Guards.

Members on Foot, from the Divisions, in the following order :—

- | | |
|-----------------------|--------------------------|
| 1. Northern Division. | 4. Metropolitan Catholic |
| 2. Rechabite Tents. | Association. |
| 3. Southern Division. | 5. Western Division. |
| 6. Eastern Division. | |

Each Auxiliary to be headed by their Banners and Bands, with their Flags interspersed.

The various branches headed by their Banners.

The Youths' Societies in the Division, headed by their Banners.

The General Directors on Horseback.

CARRIAGES.

- | | |
|--------------------------|------------------------|
| Vice-Presidents of the | Executive Committee |
| Society. | of the Society. |
| Officers of the Society. | Agents of the Society. |

Carriages of the various Divisions, in the same order as the Foot.

Van of Mr. J. Pasco, of 12, Paternoster-row, with a PRINTING PRESS, and distributing tracts as it proceeds through the route.

VANS of the various Divisions in the same order as the Foot."

It was stated, that this procession was full three miles in length, and that it took nearly two hours in passing Charing-cross; and that the number of members on foot, in carriages, vans, and on horseback, amounted to between ten and twelve thousand. This procession, no doubt, had a beneficial effect upon the societies as far

as an increase of members was concerned; but it also involved many of the local societies in heavy debt, from which some of them never recovered. Several large and important processions have since taken place; but the general experience of most of the friends connected with them has been, that in the end they have done almost as much harm to the cause as they have done good. Perhaps in country places they may tell better upon the public than in London, but, in the great metropolis, nothing but the greatest wisdom and judgment on the part of the leaders can prevent a failure; and a failure here, or even a partial failure, would be worse than no attempt at all.

Both the parent societies appear to be now in good working order, and pretty successful in their labours. The Suppression Society had the following agents in their employment:—Mr. Henry Freeman, Mr. William Biscombe, Mr. William Hunt, Mr. Thomas Dalton, Mr. James Bowman, Rev. J. R. Balme, Mr. J. Kemp; and Mr. John M'Carthy, who was engaged expressly to assist in the advocacy of the principles of the society among Irish Roman Catholics.

Still many persons felt dissatisfied and uncomfortable at such a divided state of things, and they determined to see what could be done to bring about a union of effort among teetotalers generally. Accordingly a meeting was held at Hart's Hotel, in Aldersgate-street, when a society was formed, called the LONDON UNITED TEMPERANCE ASSOCIATION; Messrs. Weston and

Donaldson were chosen secretaries, and Mr. Woodstock, Treasurer. This society, however, existed but a very short time.

It was in this year, also, that that important society, the TEMPERANCE PROVIDENT INSTITUTION, was formed. Mr. Baker was, at this time, as we have seen, the secretary of the New British and Foreign Temperance Society, and his attention appears to have turned to the desirability of some institution, by means of which abstainers should reap the pecuniary advantages which their sobriety and economy might confer. During the previous year, the Independent Order of Rechabites had been established, and tents had been formed in most of the principal towns in the kingdom; but though they flourished for several years, yet it was soon discovered that their principles were, in general, unsound, and that something more was required. The idea of forming such an institution as the Provident Life Office seems to have originated with Mr. Robert Warner, who called on Mr. Baker at the office of the New British and Foreign Society, 12, Bull's Head-court, for the express purpose of consulting him on the subject, and it was to his ready appreciation of the idea, and to Mr. Ellis's efforts in getting together a board of directors, that this now flourishing society owes its existence. At the private residence of Mr. Ellis the society was set in motion, there being present Mr. Warner, Mr. Baker, Mr. Ellis, and Mr. Compton, who was appointed secretary. Mr. Robert Warner became chairman of the

board, and Mr. Baker subsequently became resident, or managing, director; and so important has this institution become, that it has an accumulated capital of £420,000, with an annual income, from life business alone, of £122,000.

We shall now direct our attention for a short time to the provinces.

The WEST OF ENGLAND ASSOCIATION was established in 1837, and rendered good service to societies in Gloucestershire, Devonshire, &c. The *Western Temperance Advocate* became the organ of the association. Mr. Mudge of Bodmin, also published a tract entitled, *What shall we do with the Barley?* which was very useful. In 1839 Mr. John Cassell visited Devonshire, and Mr. Thomas Whittaker in 1840: both of these gentlemen were very successful in introducing the cause into many towns and villages. Ralph Holker was employed in another direction with equal success, and during 1837 he delivered 226 lectures and received 4,254 pledges.

The LEICESTER TOTAL ABSTINENCE SOCIETY was formed in October, 1836, through the instrumentality of John Hockings the Birmingham blacksmith, and soon numbered upwards of 400 members, of whom about 50 were reclaimed drunkards, and 20 of whom had become consistent members of Christian churches. At Burnley, in Lancashire, a Temperance Hall was opened on Sunday, December 24th, 1837, by the Rev. Mr. Nightingale, a large meeting being held in it the next day.

A Temperance Hall was also opened at Bradford in Yorkshire, on February 27th, 1838. On this occasion 1,000 persons sat down to tea; and at the meeting held afterwards, the Bishop of Ripon (Dr. Longley) presided, and addresses were delivered by John Rand, Esq., Thomas Beaumont, Esq., Rev. S. Redhead, Rev. J. Barber, Rev. T. Dury, Rev. J. Cheadle, and Rev. James Sherman. The proceeds of the evening amounted to £80. The society, it was stated, numbered 1,780 members, of whom 200 were reclaimed. The hall was built by eighty shareholders taking 800 shares of £1 each.

At Manchester it was stated, in the first quarterly report of the MANCHESTER AND SALFORD TEMPERANCE SOCIETY for 1836, that there were 7,640 members connected with the various branches in Manchester. The Rev. F. Beardsall was the secretary, and the *Star of Temperance* was published as their organ, which had a weekly sale of about 4,000 copies. In the month of January, this year, one of the main beams of the Tabernacle in Oldham-road gave way during a temperance meeting. Two women were killed on the spot, and several others fearfully injured.*

At the annual meeting of the NORWICH TEMPERANCE SOCIETY in 1838, the Bishop of Norwich took the chair. The report, containing some valuable statistics, was read by Mr. Samuel Wiseman. By this document it appeared that the new temperance cause, now in its sixth year of operation, contained upwards of 2,000,000 of members;

* *Star of Temperance*, 1836, p. 39.

that 1,900 vessels were navigating the ocean on the principles of the society; that in New York State, America, out of 2,273 clergy, who constituted the entire number in that district of all denominations, there were 1,952 members of this society, and that the cause had rapidly spread, and was still moving onward in every quarter of the globe. The number of members in Great Britain was supposed to be about 500,000; and in the Norfolk Auxiliary 1,400, 100 of whom were reformed drunkards: of this number the Yarmouth Society contained 320 members, with 29 reformed characters; the Norwich Society contained 308 members, and 28 reformed characters, and the residue were scattered in the towns of Fakenham, Lynn, Wells, Holt, Clay, Foulsham, &c. The report gave some statistics of Norwich. According to this document, there were 600 ale-houses and beer-shops, and that 323 of that number were licensed to sell spirituous liquors; and assuming the population to be 66,000, this would give one shop for vending intoxicating liquors to every 25 houses throughout the city; that there were 110 brothels and 1,700 public prostitutes, and that the consequent ramification of this state of things produced a most awful amount of moral crime and wretchedness. Resolutions were then severally moved and seconded by Mr. Clark of Fakenham, Mr. Church from Yarmouth, the Rev. James Sherman from London, the Rev. Prebendary Athill, the Rev. D. Thompson from Fakenham, and Mr. Cassell.

In Cornwall, the friends were very active, as the

following letter from Mr. Henry Mudge will testify, under date September 23rd, 1838.

“Sir,—I was yesterday (the 24th ult.) at the first teetotal delegate meeting ever held in Cornwall. The sight gladdened my heart, and the intelligence communicated was peculiarly interesting. I should think fifty gentlemen, whose habits of business were of a superior order, sat in consultation. Scarcely a corner of the land but sent a helpmate. The Cornish motto is “ONE AND ALL,” and acting under it, the teetotalers already, that is in nine months, muster more than 18,000, or about 1-17th of our whole population; the largest societies are Penzance, 5,000, St. Ives, 2,500. The business of the meeting was as follows:—

“*Resolution* 1. That an association for the whole county be formed, to be called the Cornwall Teetotal Association.

“2. That the terms of union be the adoption of the teetotal pledge, and a proportionate pecuniary contribution: fixed for the first call at £1 per 1,000 members.

“3. The committee (which were named).

“4. The publication of a monthly journal, to be called the *Journal of the Cornwall Teetotal Association*.

“Here we were obliged to adjourn, leaving for discussion the important point of *the employment of agents*. Into this and other minor affairs, the delegates who remain at Truro will enter, but I cannot immediately send you the result. I think we have taken a righ

course. Let every county form an association; let each one publish its journal, of which let a copy be forwarded to London, monthly, whence should issue a superior work, and a weekly newspaper.

“As to agents, I shall be glad to get into a regular mode of having one or more. Where there are large and regularly organized societies, it is of the greatest service to have good and regular notice of an efficient advocate coming into the field, that the most may be made of his services.

“Mr. Teare was at our meeting, and Mr. Cassell of Manchester was to address the public meeting at night.

“October 4th, a public supper will be given at Bodmin to the teetotal husbandmen who have maintained their consistency during the harvest.

“For the present, I can only subscribe myself,

“*Ut semper*, HENRY MUDGE.”*

James Teare spent three months in Cornwall during this year, and above 5,000 persons joined the societies during his visit.

Temperance halls were opened this year at Pocklington and Bolton. Much opposition, however, was manifested in many places. At Dover, Liverpool, Bury St. Edmunds, &c., the Rev. Owen Clarke, the secretary of the Moderation Society, opposed the teetotal movement, but invariably refused fairly and openly to discuss the question. Sometimes drunken men were employed by the publicans to disturb the meetings, and to annoy the advocates. At other times, the opposition took another

* *Intelligencer*, 1838, p. 333.

form, and men were made to suffer pecuniarily for their teetotalism. The following handbill, for example, was issued at Oswestry :—

“SWEENEY NEW COLLIERY.

“The proprietors of the above colliery have come to the resolution not to employ any teetotaler; therefore, none need apply.

“The proprietors conceive that this resolution is a duty which they owe to the agricultural interests of the country, as well as to the welfare of the public in general.—*February 19, 1838.*”

In consequence of this resolution, 80 teetotalers who were already employed in the colliery, received their discharge after one week's notice.

Still the cause everywhere prospered. In Wales this was particularly the case. In Anglesea, it was stated that upwards of 800 signed in one month. In 1839 the reclaimed drunkards were reported at 1,000, and the total membership at 24,780, about one-half of the whole population. There may have been some exaggeration in these figures, but their approximate accuracy cannot be impugned.

In Carnarvon, out of a population of 8,000, 2,500 were teetotalers. A large meeting was held on Christmas Day, 1838, when 400 signatures were taken. Thus everywhere teetotalism shed its benign rays upon the multitudes, and became a blessing to thousands, making men sober, and homes happy; putting money in the pocket, health in the body, and peace in the mind.

CHAPTER V.

SCOTLAND AND IRELAND.

1836 TO 1841.

While these unhappy disputes were going on in London, the cause was taking deep root in Scotland, where the pledge quarrel had not in any way affected the temperance societies; indeed the Scotch total abstaining societies had always strenuously and unanimously declared for the long pledge, and were not now, therefore, disposed to enter into a dispute as to the merit of the two pledges adopted by the English societies.

In 1837, Mr. Robert Kettle, who had up to this time been a member of the old Moderation Society, united with a few other friends, who, like himself, began to see the importance of total abstinence, and formed the WEST OF SCOTLAND TEMPERANCE SOCIETY, which henceforth held its meetings weekly in the Independent Chapel, Albion-street, Glasgow. There were now two societies in Glasgow—the one formed by Mr. Morris, and meeting at the Lyceum Rooms, and the one formed by Mr.

Kettle. "Between the two societies," however, says the Rev. William Reid, "the kindest feelings prevailed; and hence a few months were sufficient to restore confidence, and unite the members of both societies in the most cordial co-operation." About this time the Rev. Robert Gray Mason was very zealously employed in Edinburgh and other parts of Scotland; and at Gorbals a society was speedily formed, which was called The Barony of Gorbals Branch of the Total Abstinence Society. Mr. Edward Morris was elected president; Mr. James Hoey, vice-president; Mr. Thomas Bishop, treasurer; Mr. Thomas Thomson, secretary; and Messrs. Peter Angus, Peter M'Bryde, Ronald Wright, David Johnston, William Morrison, W. Campbell, James Harries, William Renton, James Allan, William Baron, George Smith, and Robert Thomson, the committee. From Gorbals, Mr. Gray Mason went to Glasgow, and held some very effective meetings, indeed his tour in Glasgow, Paisley, Greenock, Falkirk, Stirling, and other places, was altogether very successful.

Towards the end of this year, the meetings were transferred from the Lyceum, in Nelson-street, to the Wesleyan Chapel, in Spreull's-court, Trongate, the minister of which, the Rev. Mr. Roebuck, was an earnest teetotaler.

In the beginning of the year 1838, much interest was excited in Glasgow on behalf of the young, and great efforts were made to establish juvenile temperance societies; and many of these laudable efforts were

crowned with great success. Early in February, 1838, the idea was conceived of uniting the societies in Scotland in one association. Sub-committees were therefore appointed to consider the subject, and Mr. W. C. Moncrieff, a theological student, was appointed to draw up a circular to be sent to the various societies in Scotland. On the 5th and 6th of September, meetings of delegates were held in the Chapel, Spreull's-court, when forty-one delegates, from the various societies assembled, John Dunlop, Esq., in the chair, and J. C. Douglas, Esq., was appointed to record the minutes. These meetings were of a very harmonious character; and proceeded to deliberate with calmness and single heartedness for the good of the cause. The result of their deliberations being the formation of the SCOTTISH TEMPERANCE UNION, of which Mr. Robert Kettle was appointed president; Mr. George Gallie, treasurer; and Mr. Robert Reid, secretary. During the year, the committee of this newly-formed union, appear to have worked with great energy; they started *The Scottish Temperance Journal*, which was conducted with great ability and spirit by Mr. Robert Kettle, as editor. Messrs. James Teare and Edward Grubb, of Preston, and Mr. John Law, from Fifeshire, were engaged upon a lecturing tour throughout Scotland, and at the close of 1838, it was stated that there were in Scotland 70,000 pledged abstainers. The following extracts from a letter written by the Rev. Robert Gray Mason, under date, "Edinburgh, September 21st, 1838," will

speak for itself, as to the progress of the cause at this time. He says,—

“The cause is going on in Scotland as well, perhaps, as in any part of Great Britain. We have, at this moment, no fewer than 70,000 pledged to total abstinence, and nearly double that number materially improved by the influence of our principles. No fewer than 50,000 have been added to our ranks during the last year, and the good cause is daily making new accessions. In one small county, commonly called the ‘Kingdom of Fife,’ we have fifty separate societies, averaging at about 300 each, and going on in a most flourishing manner. I have recently made a tour in the north, where, during the short space of nine days, I lectured in all the following places :—Inverary, Huntly, Keith, Fochabers, Elgin, Nairn, Campbelton, Cromarty, Fostrose, Inverness, Farres, Cullen, Portroy, Banff, Aberdour, Fraserburgh, Old Deer, Peterhead, and Aberdeen. In nearly all these places I succeeded in forming societies, most of which promise to do well. We have now 15,000 in Edinburgh; 12,000 in Glasgow; 5,000 in Paisley; 3,000 in Dumfries; 2,000 in Greenock; 1,500 in Dunfermline; and 1,200 in Kircaldy; in addition to several societies which average at 700. I have delivered nearly one hundred and fifty public lectures during the past two months, in upwards of eighty different places, and have formed more than one hundred and twenty societies in the past year.

“During the last seven months, I have enrolled on

our list the names of nearly thirty respectable ministers, and were we content to sacrifice *purity* at the shrine of *power* (by making our pledge less rigid) we might have had a greater host of influential individuals among us. Our uniform declaration is this,—‘Being convinced that the prevalent use of inebriating drink is awfully injurious to the health and happiness, peace and prosperity of the community, and feeling assured that TOTAL ABSTINENCE is the *best security* of the temperate, and the *only deliverance* for the intemperate, we RESOLVE to *abstain from all intoxicating liquor, whether distilled or fermented, and agree neither to give nor offer it to others*, (except medicinally or sacramentally) *and to discountenance all causes and practices of intemperance.*’”*

Some dissensions, however, had taken place in reference to the chief seat of government—whether Edinburgh or Glasgow should form the centre of the movement, and it soon became manifest that the union would not long exist without some alteration taking place. Accordingly, on June 4th, 1839, a meeting of delegates was held in the Freemason’s Hall, Edinburgh, when it was decided that the Scottish Union should be divided into two distinct associations, to be called the Eastern Temperance Union and the Western Temperance Union; the one having its seat in Edinburgh, and the other in Glasgow. The first and last annual meeting of the Scottish Temperance Union then took place, John Dunlop, Esq., occupying the chair upon the occasion.

* *Intelligencer*, 1838.

Much party feeling was displayed, and some very warm discussion took place at this meeting. These differences of opinion, however, did not prevent the friends from working as zealously as ever. On the first day after this meeting, a procession of members of temperance societies took place in Glasgow, and Mr. Joseph Livesey of Preston held several out-door meetings. Meetings were held regularly in the surrounding villages, and the Rev. William Reid, who was then residing in Glasgow, exerted himself greatly, and did much to arouse public attention to the movement; while his two brothers, Mr. Robert Reid and Mr. Thomas Reid, were unceasing in their labours, both in lecturing and visiting. Messrs. Maclean, Ferguson, Peter Mearns, E. Anderson, Wm. Logan, and others, also rendered good service at this time. Mr. James Stirling and Mr. John Law, the agents of the Union, were also indefatigable in their labours, and great success crowned their efforts. The Glasgow Total Abstinence Society was also in active operation, and in its second annual report, published this year, it is said,—

“The aggregate amount of good which has been accomplished cannot be ascertained; yet your committee has little hesitation in saying, that *upwards of seven hundred reclaimed drunkards have, since the commencement of the society, been reformed.* Marriages, births, and funerals, are now frequently conducted on total abstinence principles; and many individuals, though not members of the society, yet act upon the principle.”

In Edinburgh, the same activity prevailed. In the second annual report of the Edinburgh Total Abstinence Society, the number of members is stated to be 16,000. The Rev. R. G. Mason was the travelling agent, and his labours are very highly spoken of, as also are the "untiring labours of the Rev. Henry Wight." In the month of May, the Committee held a *soirée*, on a grand scale, in the Assembly Rooms in George-street, "in order to lay the principles of the society more fully before the nobility, clergy, and gentry of the city." William Chambers, Esq., occupied the chair, and nearly 1,000 persons sat down to tea. The meeting was addressed by the Rev. R. G. Mason and Mr. James Teare: the attendance at this meeting included more than 200 of the most distinguished ladies and gentlemen of Edinburgh.

Shortly after this, a great meeting was held in the open air, on the space of ground in front of the County Hall. This meeting continued, without any intermission, from ten o'clock in the morning till ten o'clock at night, a succession of speakers continuing, during that time, to advocate the principles of the society. The meeting was brought to a close by Mr. Joseph Livesey, who delivered his Malt Lecture; at which time the audience amounted to about 2,000 people. Above 200 persons signed the pledge during the day.

In 1840, the annual meeting of the Western Union was held, when it was stated, "that during no former period in the history of teetotalism had their operations

been crowned with such marked success. In some places, one-third, in others, one-fourth of the whole population had enrolled themselves as members. A decided victory had been gained over many old-established and pernicious drinking customs, thereby decreasing the strong temptations to intemperance."* During this year, 110 societies joined the Union, fifty public meetings were held every month, and there were 70,000 members, including forty-two ministers of the gospel, among whom we may name the Rev. Alexander Wallace and the Rev. J. Samson.

The Roman Catholic Society of Glasgow also numbered, at this time, 9,000 members, under the presidency of the Rev. Mr. Enraght, who was popularly called the "Father Mathew of Glasgow."

In July, 1841, a grand procession of temperance societies took place: the Rechabites appeared in the insignia of their order; the executive of the Western Union, and the delegates from the various societies followed; next came the members of the town and country societies, each headed by a band of music and numerous flags. The Roman Catholic Society brought up the rear.

In Dunfermline, a new plan was adopted for bringing the cause under the notice of the inhabitants. The cause of genuine sobriety received a new impetus in this place, through the active exertions of a district visiting committee, composed of a few zealous members of the

* Morris's *History of Teetotalism in Glasgow*, p. 92.

society, who aroused Dunfermline from its centre to its circumference. By their carrying the war into every street—nay, every door—the good principles of total abstinence were sounded in the ears of almost every inhabitant, and nearly 200 members were added to the society. The plan pursued was as follows :—The town was divided into twelve districts, and a series of meetings were held, in one or other of these districts, every night for a fortnight. Two addresses, or sometimes three, were delivered on the evil, cause, and cure of intemperance; tracts were distributed, and a district committee formed to look after the affairs of the society in the immediate locality, and report to the central board.*

Notwithstanding, however, the advance made by Scotland in the movement, it is to Ireland that we must look for the achievement of the greatest victories. During this period, the total abstinence movement had been introduced into Cork by a few members of the Society of Friends—Mr. William Martin, Mr. Richard Dowden (Rd.), and others; weekly meetings had been for some time conducted by these friends, but with very little success. After a time, it was thought that if Father Mathew—a Capuchin Friar and Roman Catholic priest at Cork—could but be induced to sign the pledge, and give the weight of his influence to the cause, much good would be the result. Accordingly a deputation was appointed to lay the subject before him, and it was

* *Teetotal Courant.*

chiefly through the kind and persuasive arguments of Mr. William Martin that Father Mathew was at length induced to sign the pledge, which he did at a small meeting of friends, on the 10th April, 1838. He is at this meeting to seek for information, and thus addresses the friends present,—“ ‘Gentlemen,—I hope you will aid and give me such information as may be necessary for the formation of a new total abstinence society;’ and then taking the pen in hand, pausing, and saying these remarkable words,—‘If only one poor soul can be rescued from intemperance and destruction it will be doing a noble act and adding to the glory of God; here goes in the name of the Lord.’ He signs his name. ‘The Very Rev. Theobald Mathew, C.C., Cove-street, No. 1.’ On the same evening he is elected president of the new society, and we hear him commence the advocacy of temperance in an old school-room in Blackamore-lane.”* To this final step Father Mathew had been led, from the fact of having himself tried the moderation pledge among his flock, and found its entire inadequacy to meet the great evil of intemperance prevailing amongst them. The great influence Father Mathew possessed was immediately felt; the Horse Bazaar in Cork was taken, and meetings were held twice a week, two members of the Irish bar, Mr. Walsh and Mr. J. F. Maguire, rendering him great assistance by their advocacy; and great numbers now began to come forward to sign the pledge, so that before the end

* *Meliora*, 1860, pp. 80, 81.

of this year—in eight months—156,000 persons had taken the pledge in Cork.

It is no wonder that the fame of Father Mathew began now to extend beyond Cork. It was believed by the poor of the south that there was “virtue in Father Mathew,” and accordingly they began to come in hundreds from Kerry, from Galway, from Clare, and from Waterford, and other places. It now, therefore, seemed necessary that Father Mathew should visit these and other towns. Accordingly, on the 2nd December, 1839, he paid a visit to Limerick. To this city the people swarmed from neighbouring towns and villages in dense crowds, extending for two miles along the road. Lodgings, refreshments, and other necessities commanded exorbitant prices, and notwithstanding that every room in almost every house was crammed, yet upwards of 5,000 persons had to remain in the streets all night. Father Mathew came, and for four days he was almost incessantly engaged in taking pledges, not fewer than 150,000 members being registered during this time. The following account of this extraordinary event is taken from the *Morning Herald* of that date:—
“The Rev. Mr. Mathew was expected in Limerick on Saturday, as he was invited to preach a charity sermon on the Sunday, and in order to prevent confusion, it was announced that those who wished to take the pledge should enrol their names beforehand. On Saturday night, the number of names enrolled, I am told, was no less than 20,000. After the sermon on Sunday the rev.

gentleman proceeded to the Court House to receive the pledges, and remained there until ten o'clock at night, the people taking the pledge by twenties at a time. Notwithstanding the numbers thus disposed of, the state of the city this morning beggars description. At an early hour, the house of Mr. Dunbar, in Mallow-street, where the priest took up his residence, was surrounded by thousands of people from the country, until at length the pressure became so great that the area railings gave way, and a young woman was, unfortunately, killed upon the spot. The rev. gentleman resumed his exertions at the Court House, where he remained until the afternoon, when matters assumed in its neighbourhood an alarming appearance. The Court House fronts the Shannon, and is surrounded by an iron railing, the pressure upon which from within became so great that boats were placed to pick the people up if it should give way. The event thus foreseen soon afterwards occurred, and the precaution was the means of saving those who were precipitated into the river. Father Mathew by this time got alarmed for the safety of the people, and his alarm was fully justified by what soon afterwards occurred. A woman was crushed to death in the crowd, and several men, when the iron railing towards the street was carried away to the extent of many yards, were thrown down and trampled upon by the crowd. Three are said to have been picked up dead, and one with his arm broken, besides others more or less severely injured. The dragoons were sent for,

and the rev. gentleman was escorted back to Mallow-street. The numbers who by this time had thronged into the town to take the pledge, have been estimated as high as from 60,000 to 70,000; for comparatively few of its inhabitants were amongst his disciples, many of them having taken the pledge previously, and yet the various vehicles and the steamboats were laden with new converts to temperance, indeed the latter dangerously so. In Mallow-street and Catherine-street the dragoons kept a lane in the centre, sufficiently wide for two people to walk abreast, and on each side of this lane the people knelt in the mud, while the rev. gentleman passed through, repeating after him, as nearly as I could catch them, the following words:—"I solemnly promise to abstain from all intoxicating liquors, and by my advice and example to persuade others to abstain also." Crowd after crowd thus take the pledge and pass away, but to make room for succeeding throngs rushing to become his disciples. It is now dark, and yet still are the streets I have named filled with suppliants kneeling to take the pledge."

Father Mathew now reached the zenith of his popularity, and similar scenes to the one above described immediately took place in rapid succession at Waterford, Lismore, Ennis, Clonmel, Thurles, Cashel, Galway, and many other places. At Parsonstown it is said that his coming having been generally announced, "there was an immense influx from the surrounding counties. A troop of the 17th Lancers from Athlone, a detachment

of the 60th Rifles from Birr, and a large police force, were in attendance. On entering the area on which stands the chaste and beautiful chapel, a scene presented itself highly calculated to arouse interest and inspire awe. In front of the chapel was stationed a large body of police, a fine and well-disciplined force; outside these were the Rifles on bended knee, with bayonets fixed and pointed, forming a barrier to oppose the rushing multitudes; whilst within and without this barrier, to keep the passages clear, the cavalry, 'in all the pomp and circumstance of glorious war,' moved up and down with slow and measured pace. Beyond, and as far along the streets as the eye could reach, were the congregated masses swaying to and fro with every impulse, and by their united voices, producing a deep, indistinct sound like the murmur of the sea."*

The movement had now evidently become a national one. The country was everywhere affected, and breweries and distilleries were fast disappearing. In 1840 we find Father Mathew at Tallow, county of Waterford, where he administered the pledge to 6,000 persons. Lord W. Hill with a party of Scots Greys, and a large body of constabulary attended to preserve order on the occasion; and Lord Morpeth remarked that the duties of the military and police in Ireland, now entirely consisted in keeping the ground clear for Father Mathew. At Lismore 25,000 signed; at Gort, where he was incessantly engaged from ten o'clock in the morning till five

* *Meliora*, 1860, p. 85.

in the afternoon, and again for three hours and a half on the second day, he administered the pledge to 40,000 ; and at Ennis to at least 30,000. At Waterford the same success attended his labours.

Many ludicrous scenes took place during the day, exhibitve of the enthusiasm and devotion of the people. A Carrick woman, on arriving at this side of the bridge was heard to exclaim, after turning towards the west, "Joy be with you, Carrick, and all the whisky I ever drank : I'll never drink more." Nearly all the fishermen of Tramore, Islands O'Kane, and the coast around to Bonmahon, took the pledge. The bathing men of Tramore, were the foremost in enrolling themselves under the standard. Hundreds were present from the farthest extremity of Wexford, Carlow, Wicklow, Kildare, Queen and King's counties.

At Ardfry, Lord Wallscourt and many of the neighbouring gentry took the pledge from Father Mathew. Dublin was at length visited, where for two entire days he administered the pledge. "The enthusiasm here was very great," writes Mr. Richard Allen, in a letter to Mr. William Janson. "The account of the numbers who joined was kept by the police, so that its accuracy may be depended on. I think 60,000, including those who took it on the first day, is about the number." A few months later Father Mathew paid a second visit to Dublin, which visit is thus reported :—

"This zealous and indefatigable servant of the Most High, and friend of the human race, without distinction

of sect or party, has had a most successful two days' campaign at the Custom House in this city, on Monday and Tuesday last; having administered the pledge to about 72,000 individuals; and when he gave up on the evening of the latter day there were thousands still anxiously waiting to take the pledge, and it was with the utmost difficulty, assisted by the horse and foot police, and a large body of teetotalers, who attended each day to aid in keeping order, that the rev. gentleman was enabled to escape to his hotel, and even there, as soon as he partook of a little refreshment, he received a number of ladies who waited upon him to take the pledge."*

A grand temperance procession took place in Dublin on St. Patrick's day in this year. The procession was headed by the Irish Total Abstinence Association: first there was a carriage and its banner, then another carriage drawn by four horses, in which sat the Rev. Dr. Spratt, a Roman Catholic friar, and the Rev. Mr. M'Clure, a Wesleyan Minister; then a third carriage containing a band of musicians; then John Smyth, the king of the reformed drunkards, on a white charger. The juvenile branch of the Dublin Total Abstinence Society followed, and the rear was brought up by a body of mounted police, under the command of their superintendent, who himself was a total abstainer. The shops through which the procession passed were all closed, and every balcony, and window was filled with spectators. In Dame-street the

* *Dublin Weekly Herald*, October 3, 1839.

Lord-Lieutenant, accompanied by his aid-de-camps, stood admiring the scene. During this year Mr. Ralph Holker, agent of the New British and Foreign Temperance Society, visited Belfast, Antrim, and other places, and held some meetings, receiving many pledges; and at the close of the year a friend writes thus from Cork:—

“This society was founded on the 10th April, 1838. ONE MILLION EIGHT HUNDRED THOUSAND *men and women have been received and enrolled on IRELAND’S GREAT NATIONAL TOTAL ABSTINENCE SOCIETY*, and have, on bended knees, solemnly pledged themselves never again to use the drunkard’s drink. The people crowd from all parts of the four provinces of Ireland in countless thousands. It is impossible to calculate the amount of the vast and awful host, who wish to escape the frightful plague and evils of intemperance, under which they have groaned for centuries. The spirit of God seems to have taken possession of the hearts and dispositions of the people of Ireland, *en masse*; a blessed change has taken place all over the country; broils, quarrels, and faction fair fights, have entirely ceased, and peace, sobriety, industry, and good conduct, reigns predominant.”*

What was the secret of Father Mathew’s success? It has been ascribed to his influence, as a priest, over the people—to superstition, and various other causes; but we think that the grand secret of his success is to be found in his ardent faith in the cause itself. No

* *Intelligencer*, 1840, p. 91.

exertion, or sacrifice was too great for him to make, because he believed the cause was an instrument in the hands of God of enlightening and blessing the people; therefore he was willing to "spend and be spent," so that, like his Divine Master, he might be "going about and doing good."

But what was the ultimate result of all this labour as far as the movement itself is concerned? That it had an immediate result in lessening crime, and in decreasing the consumption of intoxicating liquors is evident, according to a Parliamentary return, moved for by Sir R. Ferguson; where we find that, in 1838, the consumption of whisky in Ireland was twelve and a quarter million of gallons, while, in 1841, it was only six and a half millions; and as might be expected from this, we find that of the heaviest offences there were, in 1837, 12,096, which, in 1840, had decreased to 773. Writing from Belfast, Mr. John Hull says,—“Teetotalism goes on prosperously here; and at Lisburn—a small town convenient to it, containing about five or six thousand inhabitants—a society was formed a few months since, which now numbers more than 700 steady members. Upwards of forty mechanics came to the house of one of the committee the other evening and signed the pledge. There are about 100 confirmed (reformed) drunkards who are doing well.”

That much indirect good was done cannot be denied. It may not be generally known that the late Pope was so far influenced by the example of Father Mathew,

as himself to become an abstainer. This we learn on the authority of the *Belfast Vindicator*, which says,—“The head of the Catholic Church on Earth, Gregory XVI., is a teetotaler, and wears the medal of the Cork Total Abstinence Society. A letter from his Holiness, announcing this important fact, was received by Father Mathew (who had sent the Holy Father a gold medal) just as he was setting out for Moira.”

The fact that large numbers of those who took the pledge from Father Mathew in course of time broke their pledge, is to be attributed more to the want of organization than to any defect in the advocacy of Father Mathew. We are not now, however, about to discuss this subject—it is sufficient for our purpose to know that the labours of Father Mathew gave a fresh impetus to the temperance cause, and that, at least, very large numbers of men and women were rescued from intemperance. Ireland yet bears fruit from the seed sown by Mr. Mathew, and this seed may even yet be springing up and bringing forth fresh fruit, “in some thirty, in some sixty, and in some a hundred fold.”

CHAPTER VI.

FROM 1840 TO THE WORLD'S CONVENTION IN 1846.

By this time the total abstinence movement had attracted much public attention, and had gained many converts to its principles among the religious and educated portion of the community. Many ministers of the gospel were now associated with it, and were not ashamed to advocate the cause in their pulpits, and on the public platform. The movement itself had also done much in an educational point of view. It had created a literature of its own, and it had called into exercise a great variety of talent. Its agents were men of thought; its leaders were men possessed with intelligent zeal, and, therefore, the movement still went on—not now as a “Question,” but as an “Enterprise.” The question had become fact; the experiment had succeeded; and the “Reformation” must go on. Accordingly we find that progress is still making both in town and country, throughout the United Kingdom.

In 1841, there were still two parent societies in London advocating total abstinence from all alcoholic drinks, and both of these societies were actively engaged in endeavouring to further the cause of temperance amongst the people. Many circumstances, however, arose which clearly shewed that more united effort was desirable, and that the cause in general would be greatly benefited by a settlement of the differences which still existed among the friends, and by uniting the two societies together. This subject was, therefore, brought forward at the annual meeting of the Suppression Society, in Exeter Hall, on May 5th—Earl Stanhope in the chair. Mr. J. W. Green read the report, which stated that there were now about 40,000 members in the society, more than 4,000 of whom had been reclaimed from habits of intemperance. About 200 stated or occasional ministers were also in union with the society. The receipts were stated to have amounted to £818 17s. 4d., and the expenditure to £1165 0s. 9d., leaving a balance due to the treasurer of £346 3s. 5d. The report then urged union and co-operation, referring particularly to “a general union of all the total abstinence societies of the kingdom.” The following speakers then addressed the meeting, most of them urging the subject of union :—Rev. G. B. Macdonald of Birmingham, Rev. James Sherman, J. S. Buckingham, Esq., Rev. Charles Stovel, and R. Walkden, Esq. At the meeting of delegates, a resolution, expressive of the desirability of union, was passed; and at the meeting

of the committee specially called to consider this subject, it was resolved unanimously,—

“That as the operations of the British and Foreign Society for the Suppression of Intemperance, and of the New British and Foreign Temperance Society, are directed towards the entire abolition of the use of all intoxicating liquors as a beverage, it is the deliberate judgment of this committee, that great advantages would arise from a union of the said societies, provided the same can be effected without a compromise of that liberal principle which allows every applicant to enjoy the full privilege of membership, on the adoption of any form of pledge whatsoever, which recognizes total abstinence from all intoxicating drinks, except for medicinal purposes or in a religious ordinance; and provided, also, that the continuance of that principle be as fully secured to the society, which this committee represents, as it is at the present time.” In accordance with this resolution, therefore, a meeting to promote this union was held at the Parsonage of Surrey Chapel, Blackfriars-road, on 23rd of May. The Rev. James Sherman occupied the chair, and the following gentlemen were present:—Rev. Thomas Spencer, M.A., of Hinton Charter House, Bath; Rev. J. F. Witty, of St. John’s Episcopal Chapel, London-road; Rev. Charles Stovel; John Dunlop, Esq.; R. D. Alexander, Esq.; J. S. Buckingham, Esq.; W. Janson, Esq.; Dr. Lovell; and W. Oxley, Esq. Business having commenced, it was moved by the Rev. J. F. Witty, seconded by W. Janson, Esq.,—

“ ‘That this meeting, representing the New British and Foreign Temperance Society, and the Society for the Suppression of Intemperance, express their belief that both societies are most anxious for union, and that they determine to use every effort to accomplish so desirable an object.’ Carried unanimously.

“ W. Janson, Esq., then submitted to the meeting the following propositions as the basis of union :—

“ 1. That in order to effect an union between the British and Foreign Society for the Suppression of Intemperance, and the New British and Foreign Temperance Society, it is desirable to raise a fund of at least £1,000 (call it the union fund) to pay off the debt of the former society, and to enable the united societies to carry on the increased operations naturally resulting from such an union.

“ 2. That Earl Stanhope be respectfully requested to become the patron of the society.

“ 3. That the vice-presidents of the Society for the Suppression of Intemperance, assume the rank of patrons or vice-presidents of the New British and Foreign Temperance Society, as they comply or not with the rules of that society.

“ 4. That as four places may be made in the Executive Committee of the New British and Foreign Temperance Society, by the withdrawal of Messrs. Barrett, Walkden, Lovell, and Hull, Mr. Janson purposes that the Rev. G. Evans, Messrs. J. Hale, Lidgett, and W. Oxley, now members of the Committee of the Society

for the Suppression of Intemperance, should take their places, if willing to sign the Long Pledge, for the purpose of effecting union.

“ 5. That the *Intelligencer* of the Society for the Suppression of Intemperance, and the *Weekly Journal* of the New British and Foreign Temperance Society, be conducted under the care of the United Society.

“ 6. That for the safety and permanency of this union, at a public meeting held for the purpose, a formal recognition of the fact of the dissolution of the Society for the Suppression of Intemperance should be made.

“ These propositions having been read, received the full assent of the following gentlemen,—

“ R. D. ALEXANDER, ESQ.

“ J. DUNLOP, ESQ.

“ DR. LOVELL.”

After which the following minute was presented by the gentlemen, whose signatures are appended.

“ ‘ We should have preferred, that there should have been no distinction of pledges between the members and the Executive Committee ; but if this cannot be obtained we are so anxious to see the two societies united, that we shall be ready to assent to these propositions being adopted as the basis of a union—provided the executive committee can be made to consist of an equal number of the members of the two existing societies.’

“ ‘ J. S. BUCKINGHAM.

“ ‘ J. F. WITTY.’ ”

The Rev. C. Stovel, Rev. J. Sherman, and Dr. Oxley,

also protested against the plan proposed, which, when laid before the committee of the Suppression Society, was also dissented from. A basis of union was then drawn up by the committee, and submitted to the executive of the New British and Foreign Society. Much correspondence and great delay took place; but still the difference between the long pledge and the short pledge would not allow the friends to unite, and this year passed away without the union so much desired.

Still the work went on; and, during the year, the attention of the New British and Foreign Society was specially directed to sailors. Many meetings were held on board ship; and sailors' auxiliaries were formed. The meetings in London were generally well attended, and the results encouraging. Among other meetings may be noticed one at the Royal Standard Theatre in Shoreditch, which was taken by a few friends connected with the Haggerston Branch Society, and opened as a temperance hall; J. S. Buckingham, Esq., presided at the opening meeting. Much good was done in this place, and in the short space of seven months, upwards of 1,200 persons had signed the pledge. Another large meeting was held at the White Hart Tavern, Bishopsgate-street, for the purpose of presenting an address to Mr. J. S. Buckingham upon his return from America. Another procession took place on Whit-Monday in this year, respecting which, the *Intelligencer* says,—

“Although the procession of this year was by no means equal in uniformity or in general effect to that

of 1840, it was yet sufficient in length to cause hundreds to exclaim, 'Why they will never have done coming!' while the expense evidently bestowed upon the dress of individuals, and upon the numerous flags and banners which rustled in the breeze and glittered in the sun, must have convinced the gazing thousands that teetotalism was something more than mere theory. The Associations of *Irish Catholics*, and of the *Rechabites*, made the most numerous muster, and attracted the most particular notice."

During the procession several incidents occurred, and one or two *mêlées* took place between some who were walking in the procession and others who were among the spectators passing jeering remarks, &c.; "And," says a correspondent, "the scene, the crowd, and the heat of the day, were sufficient to suggest the following reflections:—Of what use is all this? After all the trouble, expense, and anxiety of getting it—the toil, and, as in the above instance, the confusion attending it, how many converts to total abstinence are made by it? Are any benefits hoped for from its indirect effects? What sort of moral feeling is produced by it either in spectators or actors? To the former I fear it is pretty generally a subject of derision and no way calculated to promote the cause; to the latter I do not see how it can be a means of furthering it with others, or of strengthening the bond of union among themselves in any degree more advantageous than others that might be devised."*

* *Intelligencer*, 1841, p. 182.

“On the 11th of September, 1841, the last number of a weekly publication, called the *Teetotaler*, made its appearance, and, on the same date, the first number of the *Anti-Teetotaler*. The singularity of this coincidence was heightened by the fact that the editor of both was one and the same person (G. W. M. Reynolds.) The *Anti-Teetotaler* professed to be the organ of a professed society, entitled the ‘United Kingdom Anti-Teetotal Society,’ but the journal died, and with it the association, or pretended association, after a few weeks fluttering existence.”*

In the provinces the work went gloriously on. A new society was formed at Salisbury, while from Norwich, Birmingham, and many other places, the most encouraging accounts were received. Mr. Biscoombe, Mr. Corkran, Mr. Crawford, Mr. D. G. Paine, and others, may be mentioned as agents actively employed during this year.

In 1842, great efforts were made to establish or revive both Juvenile and Female Temperance Societies, and not without some successful results. In Bath a Juvenile Society was formed in 1838, and the secretary now reports, that “Since that time, 1,300 youths have joined the society, being an increase during the past year of nearly 500. In the villages of Twerton and Corston, near Bath, branch juvenile societies have been established. In the former village, nearly all the youths in the cloth manufactory have signed the pledge. A vast number of

* *Temperance Dictionary*, by Dawson Burns, p. 74.

meetings have been held and tracts distributed. The practice of presenting intoxicating liquors to the children in the different schools, has been discontinued, owing partly to the refusal of the children to partake of them; Sunday school teachers have adopted our principles, and drunken parents have been reclaimed through the consistent example of their children.”* Female associations also became very numerous, and were, mostly, in active operation.

The two London Societies were now again preparing for their annual meetings. The desire for union still existed in the minds of many friends. Many letters were passed between friends on both sides, and in all these letters an earnest desire for the proposed union was expressed, while several of the writers promised liberal donations as soon as the union was effected. The British Association had also been endeavouring to effect a union with the New British and Foreign Society for some years past, but without success. On July 3rd, 1838, at the fifth Annual Conference, held in Birmingham, it was resolved, “That in order to promote more effectually the temperance reformation on the principles of total abstinence from all intoxicating drinks, it is in the opinion of this Conference highly desirable that an union of the British Association, and of the New British and Foreign Temperance Societies should be effected.

“That the Revs. W. R. Baker and F. Beardsall, and

* Sixth Report of the New British and Foreign Temperance Society, p. 7.

Messrs. G. B. Browne, Meredith, Randall, Eaton, Lees, Crossley, Moore, and Fargher, form a committee to consult on the best mode of carrying such union into effect, and report as early as possible to this conference the result of such consultation." And conditions of union were proposed. But at the next conference of the Association, held in Liverpool, July 16th, 1839, we find it moved by Mr. J. Andrew; seconded by Mr. Corkran :—

"That from the statements submitted to the conference by the sub-committee, of the impediments at present existing on the part of the Association, this conference is of opinion, that the union of the New British and Foreign Temperance Society and the British Association, cannot be immediately effected."

It was thought, however, by many that the time had now arrived when these "impediments" should have passed away, and therefore at the Delegates Meeting held in London, at Anderton's Hotel in Fleet-street, May 17th, 1842, the subject of the union of the two London Societies was again canvassed. Dr. Lovell and others declared plainly that they did not think a union practicable, under present circumstances; and it was therefore thought that it would be best at once to form a new society, and after very considerable discussion, in which the Rev. Charles Stovel, and Messrs. Samuel Bowly, Joseph Eaton, Nathaniel Card, Robert Warner, W. R. Baker and others took part, it was :—

Moved by Mr. Josiah Hunt, of Almondsbury; and seconded by Mr. Joseph Sturge, of Birmingham :—

“That it is the sense of this meeting that the best mode of putting an end to the discussion that has existed between the New British and Foreign Temperance Society and the British and Foreign Society for the Suppression of Intemperance, is to form a *new* society, to be named **THE BRITISH AND FOREIGN UNITED TOTAL ABSTINENCE SOCIETY**, the objects of which shall be to support and extend the principle of total abstinence from all intoxicating drinks, without committing itself to any form of pledge, but recognizing all total abstinence societies, whatever form of pledge they may think proper to adopt.”

Moved by Mr. N. Card, of Manchester; and seconded by Mr. J. Weblen, of Guildford:—

“That Messrs. Bowly, Eaton, and Warner, (with power to add to their number) be a provisional committee, to prepare a prospectus of the society now proposed, and to summon a general meeting of the friends of total abstinence for the purpose of considering the plan, and choosing an executive committee, in accordance with the first resolution.”

Moved by Mr. R. Warner, of London; and seconded by Mr. A. Wood, of Dublin:—

“That should the aforesaid executive body be formed, and the two societies, or either of the two societies named in the first resolution, agree to unite with the new society, or dissolve themselves, *in such case*, the members now present resolve to exert themselves to

discharge the existing debt of either, or of both such societies."

The two societies held their annual meetings. From the balance-sheet we find that the New British and Foreign Society was in debt to the treasurer, (W. Janson, Esq.) £542 14s. 11*d.*, and that the Suppression Society was also in debt to its treasurer, (Dr. Oxley) £527 11s. 0*d.* It was evidently time, therefore, that something should be done.

The first active step taken consequent upon the above-named resolutions, was the immediate formation of the METROPOLITAN TOTAL ABSTINENCE ASSOCIATION; which was intended to be an integral part of the proposed united society. The Metropolitan Society was formed at a meeting held in the Literary Institution, Aldersgate-street, on June 22nd, 1842. Mr. F. Grosjean in the chair. Its object was stated to be to "extend the principle of total abstinence from all intoxicating drinks as widely as possible throughout the metropolis and vicinity." In order to facilitate this object, London was to be divided into five districts, each district to be managed by a committee, with one representative to the general committee. The association was to consist of persons who signed a pledge of total abstinence, and who contributed one penny per week to the furtherance of the cause in the locality to which they belonged.

The formation of this association was recognized at a public meeting held in the Mechanics' Institution, Southampton-buildings, Holborn, on July 11th, 1842,

J. S. Buckingham, Esq., in the chair. Some opposition was manifested at this meeting; Mr. T. A. Smith declaring it to be "a hole-and-corner meeting." The society, however, progressed, and soon embraced as auxiliaries many of the local societies in London.

The time had now arrived when the two London societies should be dissolved, and accordingly plans for a new society having been drawn up, and arrangements made for the payment of the debts of the old societies, the New British and Foreign Temperance Society was dissolved on Friday, November 11th, at a meeting held at the Provident Institution, in Moorgate-street; and the British and Foreign Society for the Suppression of Intemperance was dissolved at a public meeting held in Aldersgate-street Chapel, on Wednesday evening, November 23rd. THE NATIONAL TEMPERANCE SOCIETY was then immediately formed, with the following officers and committee.

VICE-PRESIDENTS.

R. D. Alexander, Esq.	G. S. Kenrick, Esq.
Samuel Bowly, Esq.	W. J. Morgan, Esq., A.M., M.D.
Rev. J. Brewster, D.D.	John Meredith, Esq.
J. S. Buckingham, Esq.	Richard Peek, Esq.
Thos. Beaumont, Esq., M.R.C.S.	Rev. P. Penson.
Robert Charleton, Esq.	Rev. W. W. Robinson, M.A.
Joseph Eaton, Esq.	Rev. Thomas Spencer, M.A.
Philip Frith, Esq.	Rev. W. H. Turner.
Lawrence Heyworth, Esq.	

EXECUTIVE COMMITTEE.

Richard Barrett, Esq.	William Janson, Junior, Esq.
William Cabell, Esq.	Rev. James Sherman.
William Cash, Esq.	Rev. Charles Stovel.
Isaac Collins, Esq.	Robert Warner, Esq.
James Day, Esq.	Edward Webb, Esq.

FINANCIAL SECRETARY.

Theodore Compton.

TRAVELLING SECRETARY.

Courtenay T. Harry.

The third rule in the constitution stated that "the society shall consist of annual subscribers of one guinea and upwards, and of donors of not less than ten guineas, and who shall have signed a declaration involving the practice of total abstinence from all intoxicating liquors."

The first public meeting of the society was held in Exeter Hall, on January 23rd, 1843, when Benjamin Rotch, Esq., presided, and Samuel Bowly, Esq., J. S. Buckingham, Esq., Rev. James Sherman, Rev. G. B. Macdonald, Rev. Charles Stovel, Rev. Thomas Spencer, and others, addressed the meeting. Thus, as Mr. Janson writes, "we succeeded in getting rid of both societies in favour of a new one, by Mr. Samuel Bowly; and though a large sum of money was raised, not enough, to pay off Dr. Oxley and myself as treasurers."

With this society, Earl Stanhope refused to have any connection. Writing to Mr. Theodore Compton, the Secretary, under date "Chevening, near Sevenoaks, January 4th, 1843," his lordship says, "Although I continue to feel the strongest attachment to the cause of temperance, which I consider of extreme importance to the welfare and happiness of mankind, I must decline to become a member of the National Temperance Society, and I think it right, in justice to myself, to state the reasons which have induced me to form that

determination." He then states that he considers a new society unnecessary, that he objects to its constitution, and also that he is determined "not to be a member of any temperance society, unless its patron or its president should be the Rev. Theobald Mathew, before whom, as the true apostle of temperance, all other advocates of the cause whatever, must bow their diminished heads."*

G. W. Alexander, Esq. became the Treasurer of this society, which office he continued to hold, himself also being a liberal contributor to its funds, till 1856. The committee, in the month of April of this year, put forth a very excellent address, in a pamphlet of 24 pages, which was sold at twopence, and of which nearly 50,000 copies were disposed of in three years. They also reprinted the tracts of the New British and Foreign Temperance Society, and circulated them to the extent of about 450,000. The *Temperance Recorder for Domestic and Foreign Intelligence* was also commenced during this year; the *Temperance Intelligencer* having become the property of the Metropolitan Association, of which Mr. J. W. Green had become the secretary. Every where in London the cause made good progress. Mingaye Syder, a medical man, had signed the pledge in 1837, at the instance of Thomas Hockings. During the next year, he commenced the publication of *The London Temperance Advocate and Medical Adviser*, which, however, only lived to complete

* *Metropolitan Intelligencer*, 1843, p. 18.

its ninth number. He then commenced lecturing on physiology and chemistry, and holding discussions in different parts of the country. In 1841, he commenced the publication of *The Temperance Lancet*, which continued to appear weekly till August 27th, 1842. Mr. Syder being somewhat erratic in his proceedings, and eccentric in his manner, was not the means of doing that amount of good which otherwise might have been expected from him.

On the 16th January, the friends who had hitherto held their meetings in the Standard Theatre, met in Worship-street, Finsbury, in a building which had been the police court, and which they had now fitted up as a Temperance Hall. Mr. J. W. Green, Mr. John Cassell, Mr. Rickman, Mr. J. M'Currey, and Dr. Oxley addressed this meeting. Other meetings were held on each night during that week. Forty-three persons signed the pledge.

The Metropolitan Association held an aggregate meeting on February 14th, at the Literary Institution, Aldersgate-street, when Mr. J. W. Green stated that forty societies were in union with the Association, and that fifty meetings were held weekly. It would appear that our teetotal friends could never pass over Whit-Monday, without a procession—accordingly, we have, this year, a grand march out to Hampstead and back again. The *Morning Chronicle* states that “the number of persons who took part in the cavalcade could not have been less than 15,000; and the line extended

completely across the heath, a distance of more than a mile and-a-half."

In the month of March, 1843, the Metropolitan Association united itself with the National Temperance Society, and in pursuance of their rules the central committee of the Metropolitan Association elected two of their members (Messrs. Michael Hart and J. W. Green) to sit on the committee of the National Society.

Thus it appears that something was being done in London to promote the cause of total abstinence. The old Moderation Society it is true still existed, but their Report for this year, shewed a balance against them of £212 8s. 3½*d.* But although the society existed, and had "a local habitation and a name" at Aldine Chambers, yet few persons out of doors knew of its existence at all. It had long been in a declining state, but "like a wounded snake it dragged its slow length along," until about 1848, when Mr. Owen Clarke resigned his office of secretary; and but little more was afterwards heard of it.

But a greater work was doing in London than any we have yet noticed. We are not surprised that the total abstainers of England should very early have desired the presence among them of Father Mathew. So early as 1840, we find the committee of the British and Foreign Suppression Society, opening up a correspondence with him in reference, among other things, to his coming to London. In a letter under date "Committee-room, 90, Bartholomew-close, February 12, 1840," it is said—

"There is yet another point respecting which also we

have been most unanimous. It is our intention to hold our Anniversary Meeting in the great room, Exeter Hall, in the month of May next. Could we hold out a hope to our friends and the public that *your presence* might be expected on that occasion, we feel assured that the gratification would be mutual, and that great good would be the result."

This letter from the committee was accompanied by one from Earl Stanhope, urging the same point.

The executive committee, having determined the time and place for their annual meeting, passed the following resolutions unanimously, at their meeting held March 13th.

"1.—That the Rev. Theobald Mathew be respectfully informed that the annual meeting of the society is fixed for the evening of Thursday, May 14th, in the great room, Exeter Hall, when his presence is confidently expected.

"2.—That this Committee provide suitable apartments for the occupation of the Rev. T. Mathew during his stay in the Metropolis; and that he be requested to honour them by complying with this arrangement.

"3.—That the Rev. T. Mathew be respectfully requested to favour the committee with an early reply to their recent address to him; and also to inform them as to the time when he will probably arrive in the Metropolis, that a deputation may wait upon him for the purpose of making various arrangements."

These resolutions were duly forwarded to the Rev. T.

Mathew, and elicited a reply from him, in which he states the utter impossibility of complying with this request. In 1843, he was again invited, when he said : —“Of the high privilege of attending your anniversary meeting, I should gladly avail myself, but engagements vitally affecting the progress of temperance in this country compel me to postpone my visit to London, until the latter end of July.”

Mr. Mathew was now able to devote some portion of his valuable time to England. Several of the provinces had the honour of his first visits; but on July 28th, he came to London and took up his residence, at Hart's Temperance Hotel in Aldersgate-street. In consequence, however, of the suddenness of his arrival, no steps had been taken to prepare for him suitable places in which to hold meetings. Several zealous and influential friends of the total abstinence cause, were desirous that he should make his first public appearance in Exeter Hall; and that spacious place was accordingly engaged for the purpose. But the great aversion of Father Mathew to public exhibitions, and his extreme anxiety to commence his labours, caused every other consideration to be overruled. The use of a commodious piece of ground, free of expense, having been kindly offered by the Rev. Mr. Moore, large placards were immediately posted with the following announcement:—“GLORIOUS NEWS! FATHER MATHEW IN LONDON. The apostle of temperance being now in the Metropolis, the public are informed that he will commence administering the

pledge on Monday next, July 31st, at nine o'clock, a.m. and following days, till further notice, in the large area opposite the George Inn, Commercial-road, East-Admission free.'"* To this meeting he was accompanied by a procession. A large concourse of persons had assembled and were addressed by Father Mathew, Rev. Jabez Burns, Dr. Oxley, Mr. James Teare, and Mr. Thomas Whittaker. Earl Stanhope on this occasion took the pledge from the hands of Mr. Mathew, as also did Dr. Lovell and others. Altogether about four thousand persons took the pledge during this day. On the following day the proceedings were resumed—Mr. James Teare, Mr. Hopwood of York, Rev. J. T. Messer of Hull, and others, having addressed the meeting, Father Mathew came forward and said:—

“He had no sectarian object in view. Though a Catholic priest, he had been received in the most cordial manner by clergymen and lay members of the Established Church, by Wesleyans, Dissenters, Quakers—aye, and even Jews, and he had administered the pledge to millions of all sects. He wished to elevate mankind, and to promote the interests of religion, and the good of the community, by that greatest of all blessings, sobriety. The people of Yorkshire, where he had administered the pledge to upwards of 100,000 persons, wished to pay him for his services, and presents were offered to him from persons of wealth and high standing in society, but he refused to accept of a farthing. He had expended

* *Metropolitan Intelligencer*, 1843, p. 241.

£300 of his own money since he had been in England, but he did not regret it; and if he had been disposed to favour himself and family, he should not have been a temperance advocate, and converted millions of his own countrymen from drunkenness to sobriety. A brother he dearly loved was the proprietor of a large distillery in Ireland, the bare walls of which cost £30,000; and he was compelled to close it, and was almost ruined by the temperance movement in that country; and the pledge which the people had taken to abstain from intoxicating drinks, and to leave off drinking whisky, which had caused so much disorder and bloodshed in his native land. The husband of his only sister, whom he also dearly loved, was a distiller, and became a bankrupt from the same cause. He was sorry to speak of those things, but when he was accused of being instigated to do what he had done to enrich himself, he felt compelled to deny the charge. It had been also intimated that he was making a large profit by the sale of medals—he never profited a shilling, and never would. There were 200 of them sold on Monday for a shilling each. The expenses of the day amounted to £15, and the overplus, if any, would be devoted to the furtherance of the cause of total abstinence. He concluded by exhorting the people to come forward and take the pledge."

The meetings were continued every day, during the week at this place; and it was computed that about 20,000 persons took the pledge during that time. We

next find him administering the pledge on Kennington Common, where 5,000 signed the pledge on the first day. Dr. Mingaye Syder, Mr. T. A. Smith, Mr. J. W. Green and others addressed this meeting. Parson's-green, Fulham, Albany-street, Regent's-park, Cumberland-market, Britannia-fields, Islington, Paddington-green, St. Giles's, Westminster, Bermondsey, and several other localities were visited in succession; and at the close of his labours in London, extending over about six weeks, it was estimated that 69,446 persons had taken the pledge at his hands, while some thousands had also taken the pledge at the regular meetings of the various Metropolitan societies. At these meetings many thousands heard the principles explained, who were before in entire ignorance of them; and in many other ways great good was done.

In July, 1844, the National Temperance Society commenced a Metropolitan Domestic Mission. In this work of domiciliary visitation, ten agents were employed up to the month of August, 1846—and during this time the missionaries had addressed 12,000 groups of persons; visited 40,000 families, and taken 7,000 pledges, besides having distributed some thousands of tracts and temperance publications. Two of these missionaries were in 1845, engaged for thirteen weeks at Rouen, in France, labouring to promote the cause of abstinence among the English workmen on the railways.

About this time another temperance organization appeared in London, called the TRUE TEETOTAL

UNION. It adopted the American pledge. The *Temperance Weekly Journal*, conducted by the Rev. Jabez Burns, was the organ of the society, and several agents were either recognized or partially engaged. This union lived, however, but for a short time.

In 1845, the committee of the Metropolitan Association made arrangements with the managers of the Eastern Counties Railway and with the teetotalers of Essex, for an excursion to Chelmsford, on Monday, June 16th. The excursion came off with great *eclât*.

The annual meeting of the National Temperance Society was held in Exeter Hall on the 19th of May. This was, in every sense of the word, a GREAT meeting. Joseph Livesey, James Teare, J. Howarth, Dr. Oxley, Lawrence Heyworth, Joseph Eaton, Samuel Bowly, William Janson, and others, who had worked nobly in the cause, were all there. The chair was occupied by Joseph John Gurney, Esq.; and the meeting was ably addressed by Samuel Bowly, Esq., Rev. Jabez Burns, Mr. Henry Vincent, Rev. Mr. McKerrow, Mr. Joseph Livesey, and several others. Upon this occasion, the *Morning Advertiser*—the organ of the licensed victuallers—favoured the meeting with the following notice:—

“NATIONAL TEMPERANCE SOCIETY.—A meeting of this society was held last evening at Exeter Hall; Joseph John Gurney, Esq., in the chair. Although the object of the society is stated to be the promotion of temperance, the purpose of every one who addressed the meeting was to inculcate the principle of teetotalism, which is, of course, pure humbug.”

During this year, a scheme of temperance advertising was originated by Mr. John Cassell, and set on foot in the month of October, by the committee of the National Temperance Society. The plan was to engage a page in some widely-circulated journal, for an article, printed in double columns; and from this time till February, 1846, fourteen such advertisements had appeared in nine different periodicals, at a cost of £39 2s. 0d. These advertisements would, of course, meet the eyes of many persons who would not otherwise come in contact with any kind of temperance literature. In periodical literature, a new candidate for favour appeared this year, in *The Long Pledge Teetotaler and Evangelical Reformer*.

The fourth annual report of the National Temperance Society, for 1846, is of a very encouraging nature. Its cash account shews a balance in favour of the society of £300 14s. 0d. It employed nine missionaries during this year; Mr. William Gawthorp was also engaged as lecturing agent: its secretary was now Mr. Thomas Beggs. The name of its organ was changed to the *National Temperance Chronicle and Temperance Recorder*; and the following brief abstract will shew the nature of the work performed during the year:—

“Whilst the Metropolitan missionaries have visited from family to family, in the most degraded parts of London, and have sought out the victims of drunkenness in the streets and alleys of the Metropolis, other visiting agents have been employed in the counties of

Bucks, Oxon, Hants, and Flintshire, who have both visited families and given lectures in public.

“The hon. travelling agent has been zealously engaged in re-organizing the northern counties, and the system of visiting and tract lending has already been extensively established.

“A mission to France, which commenced in July and terminated at the close of October, was productive of great good.

“Advertisements on the temperance question have been repeatedly inserted in the principal religious periodicals.

“The counties of Surrey and Sussex have been thoroughly canvassed, and a temperance union formed in connexion with this society.

“The agitation against the Sunday traffic in strong drink has been aided by the committee, and one hundred and thirty petitions have been supplied gratuitously to the temperance societies in London and its vicinity.

“The *Chronicle* (to which the *Ipswich Recorder* was united at the commencement of the present year) has been enlarged from sixteen to twenty-four pages, and the sale considerably increased.”*

Dr. Grindrod was also engaged by different societies in London and the vicinity to lecture on the physiological effects of alcohol on the human frame, during

* Fourth Report of National Temperance Society, 1846, p. 37.

this year. His lectures were everywhere well received, and were attended with great success.

In addition to the annual meeting of the National Temperance Society there were several other large meetings held in the Metropolis. One of these meetings took place at Exeter Hall, on the 22nd of April, having, for its special object, the liquidation of the debt of the late British and Foreign Suppression Society. Daniel O'Connell, Esq., M.P., presided on this occasion; and the meeting was addressed by Dr. Hobson, from China, Mr. Allen of Dublin, and Messrs. Thomas Whittaker, James Teare, and T. A. Smith. Another meeting of an important character took place at the British Schoolroom, Cowper-street, City-road, under the auspices of the Metropolitan Association; Mr. John Cassell, in the chair. The great speech of this evening was made by the Rev. Dr. Campbell, of the Tabernacle, Moorfields; Mr. Thomas Hudson, Mr. W. Gawthorp, and others, also addressed the meeting, which was altogether of a very encouraging nature. A series of meetings in Exeter Hall was also commenced in November, to be addressed exclusively by working men.

During this year the publication of the *Teetotal Times* was commenced, in which was published a series of essays on the principles of temperance, which had been called forth in consequence of an offer of various prizes by Mr. John Cassell; but the *National Temperance Magazine*, which had been very ably conducted by

Mr. Thomas Cook of Leicester, since 1844, and in which many valuable papers, from the pens of Dr. Grindrod, Thomas Beggs, Thomas Irving White and others, appeared, now ceased to exist. The press, however, during this year, gave birth to a somewhat remarkable pamphlet against total abstinence, entitled, "A Medical, Moral, and Christian Dissection of Teetotalism, by Democritus, with illustrations by Phiz." This *brochure*, which, it appears, passed through eleven editions, was addressed "To the Anti-Christian Sect calling themselves 'Teetotalers.'" We need hardly say that this pamphlet did not pass without being replied to, and among others by Dr. F. R. Lees.

This year, the Whit-Monday procession proved to be a failure;—perhaps the novelty of processions had passed away, perhaps sufficient exertions had not been put forth to ensure success, or men were becoming wiser;—but, whatever the cause may have been, it appears that the numbers joining the procession this year did not exceed 2,500. The daily papers, though seldom anxious to report success, were ever ready to report apparent failure; hence, the *Sun*, in giving an account of this affair, says, "From the numbers present, compared with former processions, teetotalism seems to be on the decline." Other newspapers took a similar view, and an unfavourable impression was made upon the public mind.

But the great event of this year, however, was the

World's Temperance Convention, which we must now notice.

At a meeting of the National Temperance Society, held at the Hall of Commerce on 27th of June, 1843, the following resolution was passed unanimously :—

“That with the view of promoting the abolition of intemperance throughout the world, it is expedient that a general convention be held in London, in the month of June, 1844, or at as early a period after that date as circumstances will allow; and that the following gentlemen be respectfully requested to co-operate with the committee of the National Temperance Society of Great Britain in making the necessary arrangements, namely, the presidents and secretaries of the Metropolitan Total Abstinence Association, of the True Teetotal Union, and of the British Temperance Association. Dr. Sewall of Washington; J. C. Delavan, Esq., of New York; Rev. J. Marsh, secretary of the American Temperance Union, New York; Rev. Joshua Leavitt, Boston; Rev. Nathaniel Colver, Boston; Rev. Jonathan Blanchard, Cincinnati; Rev. H. H. Kellogg, Gaylesburgh, Illinois; Arnold Buffum, Esq., Cincinnati; John Tappan, Esq., Boston; Louis Tappan, Esq., New York; The Venerable Archdeacon Jeffries, Bombay; The Very Rev. Theobald Mathew, Cork; R. Allen, Esq., Dublin; Rev. Dr. J. Ritchie, Edinburgh; Joseph Sturge, Esq., Birmingham; and the presidents and secretaries of the societies in different parts of the world, at the discretion of the aforesaid committee.”

Other names were afterwards added; and at a meeting held by this committee, at the office of the National Temperance Society, July 13th, 1843, it was resolved:—

I. “That this committee be called ‘The Temperance Convention Committee;’ and that the treasurer of the National Temperance Society be treasurer; and John Dunlop, Esq., Mr. J. W. Green, and Mr. C. T. Harry, honorary secretaries.

II. “That, as a preliminary step to the accomplishment of the proposed measure, the secretaries of this committee be empowered to correspond with the secretaries of the several temperance societies in England and other countries.”

The objects of this Convention were stated to be,—
“1, To ascertain the state of the temperance cause in all parts of the globe; 2, To receive suggestions as to the most effectual method of extending the temperance reformation; 3, To effect the formation of a temperance union throughout the world.” It was thought that a thousand pounds would be necessary to defray the expenses of this convention. Accordingly, a special subscription list was opened, and most of the money was speedily raised. The convention was to commence its sittings on Tuesday, 4th August, 1846, at ten o'clock in the morning, and to continue to sit throughout the week at ten o'clock each morning, and at three o'clock each afternoon. Accordingly, on the 4th of August, the delegates met in the lecture theatre of the Literary Institution, Aldersgate-street. There were 302 delegates

present, twenty-five of whom were from North America. On the motion of Dr. Lyman Beecher, Samuel Bowly, Esq., was elected to preside over the deliberations of the convention.

Joseph Sturge, Esq., of Birmingham, then moved "That the following persons be desired to act as vice-presidents to the convention :—Dr. Beecher, Dr. Cox, Rev. W. Reid, James Haughton, Lawrence Heyworth, and Dr. Mussey ; and that the following gentlemen be secretaries :—Thomas Beggs, Henry Clapp, James Haughton, and Edward Chrimes." And the Rev. Thomas Spencer, A.M., perpetual curate of Hinton Charterhouse, moved, "That the following gentlemen form the committee for conducting the business of the convention :—John Rutter, Joseph Sturge, John Meredith, John Dunlop, Rev. John Marsh, Joseph Eaton, and the Rev. Dr. Beecher."

The business of the convention now commenced, and very many important resolutions were passed, and some excellent papers read. Dr. Lyman Beecher, Rev. John Marsh, Rev. Thomas Spencer, Rev. E. N. Kirk, W. Lloyd Garrison, Dr. Grindrod, Rev. Dr. Patton, Rev. Dr. Campbell, and many others, addressed the several meetings. On the fourth day, a very long discussion ensued on the motion of the Rev. Dr. Patton of New York,—“That it is expedient to establish a World’s Temperance Union.” The plan proposed by the Rev. John Marsh, secretary of the American Temperance Union was as follows :—

“That there be organized by this convention a general association under the following constitution:—

“Article 1. The name of the association shall be the World's Temperance Union.

“Art. 2. The seat of the union shall be the city of London.

“Art. 3. The basis of the union shall be total abstinence from the manufacture, sale, and use of all intoxicating drinks as a beverage.

“Art. 4. The officers of this convention shall be a president, vice-presidents, an executive committee of thirteen, recording secretary, corresponding secretary, and treasurer. The committee, secretary, and treasurer, to reside in London. The president, vice-presidents, executive committee, recording secretary, and treasurer, to be appointed by this convention. The corresponding secretary shall be appointed by the committee at their leisure.

“Art. 5. The executive committee, with the treasurer, shall constitute a finance committee, to carry out the objects of the union, and shall annually report to the public all receipts and expenditure.

“Art. 6. It shall be the duty of the recording secretary to keep a record of all the proceedings of the union, and of the corresponding secretary, whenever funds are secured for his support, to maintain a correspondence, as far as possible, with temperance organizations, and friends of temperance throughout the globe; to publish, under the direction of the committee,

a monthly periodical of a high order, and annual report of the state and progress of the cause among all nations.

“Art. 7. All temperance associations throughout the world, which adopt the total abstinence principle, and send in their adhesion, with consent to correspond, shall be considered auxiliaries of the union and entitled to copies of its reports.

“Art. 8. This union shall hold a triennial meeting, at such time and place as shall be considered best by the executive committee; the meeting to be composed of delegates from the auxiliaries, not exceeding ten from each auxiliary; when the officers may be re-elected, and the constitution altered by a vote of two-thirds present.”*

However desirable such a union might be, it was evident that it was both inexpedient and impracticable, and, therefore, after occupying the chief part of two days in the discussion, the motion was withdrawn, as was also an amendment which had been proposed by Mr. Beggs. The whole of the proceedings of the convention were afterwards published and extensively circulated.

It is doubtful whether any practical good really resulted from the deliberations of this convention; but that good results did follow the large meetings called together during the week for the advocacy of teetotalism, cannot be denied. On the evening of the 4th of August, a large meeting was held in Finsbury Chapel, presided

* *Proceedings of the World's Temperance Convention*, p. 41.

over by Mr. William Cash, and addressed by the Rev. J. L. Pomeroy of Maine; Mr. Henry Clapp of Massachusetts, and Rev. Dr. Beecher. On the 7th, a *soirée*, was held in the Freemasons' Hall, Great Queen-street, Lincoln's-inn-fields. On the 8th, a great meeting was held in Covent-garden Theatre, every part of which was crowded to excess, although charges were made for admission. G. W. Alexander, Esq., presided, and the following speakers addressed the meeting:—Mr. John Rutter of Shaftesbury, Rev. Dr. Beecher, Mr. F. Hopwood of York, Rev. E. N. Kirk of Boston, U.S., Rev. J. Marsh of New York, Rev. W. Reid of Edinburgh, Rev. Dr. Cox of Brooklyn, U.S., Mr. G. S. Kenrick of West Bromwich, Dr. Caldwell of Pennsylvania, Rev. Dr. Patton of New York, Mr. R. Allen of Dublin, Mr. J. Andrews of Scarborough, Mr. Thomas Beaumont of Bradford, Mr. Henry Clapp of Maine, Mr. Frederick Douglas, and Mr. J. S. Buckingham. This was, in all respects, a most effective meeting, and a very memorable one, and called forth favourable notices from most of the daily and weekly press. On Sunday the 9th, and Sunday the 16th of August, sermons were preached by many of the delegates in various places of worship; and every evening during the week some of the delegates were present at the various temperance meetings in different parts of London; and on Monday evening, August 24th, a great meeting was convened at Exeter Hall to take farewell of the deputations from the United States—Dr. Lyman Beecher in the chair.

In the PROVINCES also was the cause still progressing. From Norfolk and Suffolk, Messrs. Holker and Addleshaw sent very favourable reports. Joseph John Gurney, Esq., of Norwich, having signed the pledge, soon commenced to advocate the cause; and both in Norwich, London, and elsewhere, proved an acceptable speaker. He became president of the Norwich Temperance Society, and both from his position in society, and his unblemished character, was the means of effecting much good.

At Rotherham, a Temperance Institute was formed, having 1200 volumes of books, many maps, globes, &c., and received some considerable support. The various unions were all in good working order. The British Association exerted itself greatly, and by its means, in 1845, 889 petitions, with 198,803 signatures, were presented to Parliament against the Sunday opening of public-houses, while, in connection with these petitions, there was a memorial to the Queen, which was four hundred yards long, and to which was appended the names of 80,000 of the "women of England," praying Her Majesty to direct the attention of her ministers to this subject.

In January, 1846, the CENTRAL TEMPERANCE ASSOCIATION was formed, having been originated by George Smith Kenrick, Esq., of West Bromwich, who was its main stay and support, and, who for some length of time, spent as much as £300 per annum in support of the cause. This association employed four advocates

and one town missionary ; it also published, as its organ, *The Temperance Gazette*, which had a circulation of about 6,000 copies.

The SOUTH MIDLAND TEMPERANCE ASSOCIATION, which was formed in 1837, was carried on very successfully till 1846. In January, 1844, Mr. Simeon Smithard became the lecturer and agent of the association then under the able direction of the secretary, Mr. Thomas Cook, of Leicester. Mr. Smithard found the association in debt, but having worked it with great zeal for nine months, he left it with funds in the treasury.

At the commencement of 1840, Mr. Thomas Cook commenced the publication of *The Children's Temperance Magazine: a Cabinet of Instruction and Amusement for little Teetotalers*, an illustrated penny monthly, well adapted to excite in the minds of the young ardent love to the cause of temperance, benevolence, and piety. And also another penny monthly, entitled the *Temperance Messenger and Tract Magazine*, containing original essays, narratives, designed to illustrate temperance and intemperance ; intelligence, &c.

Dickey Turner, the author of the word "*teetotal*," having a desire to be present at the World's Convention, walked all the way from Preston to London for that purpose. He was detained some time on the road by illness, but at length reached London, and took his seat in the convention. On the evening of the 14th of August, he gave an address at the Fitzroy Hall

Little Portland-street, in company with Mr. Howarth (or Slender Billy, as he was called on account of his enormous bulk). Mr. Turner then returned to Preston but only to die, his death taking place in November. At the various temperance meetings which he attended he was always very favourably heard. He usually remarked, "If I make blunders you must *expect* them." We give the following as a sketch of one of his speeches :—

"I have need to rise to speak well of the glorious cause of temperance, for the good it has done for me. At one time I was a trouble to my parents; for I believe I was the worst lad that ever was born of a *man*; (roars of laughter). Oh! you must not expect much from me, because my education was at the ale-bench. When I go through the streets on a Sunday, it does my soul good to see so many reformed drunkards well dressed, and going to their places of worship. What fools you are to cover the landlords' tables while you yourselves must live on potatoes and salt, and your children barefooted and bareheaded, your coats out at elbows, and your trousers out at knees, as mine used to be. I used to call these temperance people fools; but after attending a meeting at the Moss-school, I found I was the fool, and they were the wise men. If they had got so much good, why may not I too? They wanted me to come up and sign. I went up to the table. They asked me how long I would sign for? I said, a fortnight; for I thought it was quite as long as I could keep it. I signed the moderation, but that would

not do. Afterwards I signed the teetotal, and, bless God, I have kept it. *I am strong and hearty, can do my work better than ever I could*, and am determined to go about preaching temperance as long as I live.”*

In the early periods of the movement many of the advocates were very uneducated men, but they, nevertheless, occasionally delivered some very pointed and telling addresses. We have already given Dickey Turner's speech, here is another example. At the second annual meeting of the York Temperance Society, held on the 11th August, 1832, a labouring man, whose name is not given, but who was a member of the Rev. Hugh Stowell's congregation in Manchester, came forward, and after standing for some length of time, looking very blank, as though he was not accustomed to look so large an assembly in the face, and seeming as though he would not be able to speak a word, began his statement by saying, “Ah've been one o't t' greatest drunkards and wickettest sinners at ivver God let live.” He then detailed the means which were rendered efficacious in his reformation, and went on to observe, “Fooaks says temperance societies does no good, but let them come to mah house, and they'll see whether or not. Ah, now av as nice a cheer as ony mon need wish to sit down on. Ah've plenty o' meat i' the house, and plenty o' brass i' the pocket; and ah've a good pig i' the sty; an' what's best of all, they're all paid for, and not a man in Salford can come and ax me for a farthing. Fooaks says tem-

* *London Teetotaler*, 1846, p. 4.

perance societies does no good, but they should come and ax mah wife, and she would tell them whether or not. Ah used to be, ah hated awmost to see her, and would ha' killed her if ah durst; she could get nought to put on; ah nivver had any comfort o' her. Now, there isn't a man i' all Salford loves his wife better nor ah do, nor has more comfort o' her. Fooaks says temperance societies does no good; but they should come and see my children." After describing the improvement in their condition, the poor man concluded with a recommendation to others to do as he had done.

We have already seen that some of the provincial towns were favoured with the presence of Father Mathew previous to his visit to London; some other towns he visited after his London work was completed. On Monday, July 10th, 1843, he visited the city of York, where he remained till the Saturday following, during which time 2,000 persons signed the pledge. From York he proceeded to Leeds, from thence to Bradford, then to Huddersfield, then to Halifax. To Liverpool he paid two visits; Manchester, Birmingham, and Norwich also had the benefit of his services. Everywhere he met with the most enthusiastic reception; had thousands to listen to him; while persons of every shade of political and religious opinion cordially welcomed him. At Norwich, for example, the Bishop of the diocese, Dr. Wiseman, and Joseph John Gurney, Esq., were on the platform together, and taking part in the meeting. In these provincial meetings it is thought that at least

180,000 persons signed the pledge. In Manchester alone, 84,000 signed in three days.

In IRELAND, upon his return there, Father Mathew, still continued labouring with great success, administering the pledge to thousands,—and he thought it worth while to notice, and to give a flat contradiction to the statements which had been made in reference to the numerous backsliders—and stated that there were more than five million consistent teetotalers. Dr. Edgar very unkindly writes of Father Mathew, as follows:—"Of Father Mathew I have always spoken with respect. Of course I have at present nothing to do with the mode in which the hundreds of thousands of pounds, received from his millions of teetotalers were applied; but as a Papist, he carried his popery consistently out in teetotalism. It is no more than justice to say that he is the most temperate, and the least absurd and anti-scriptural of all teetotalers."*

Dr. Edgar not having gone so far as teetotalism, perhaps we need not wonder at the above; still there were means by which the doctor might have ascertained that Mr. Mathew, instead of making a trade of teetotalism, was seriously in difficulties by the sacrifices he had made. It affords us great pleasure in saying that a fund was raised to relieve him from pressing emergencies, and that Her Majesty was pleased to grant him a pension of £300 per annum.

In the spring of 1842, SCOTLAND received a new ally

* *Temperance Penny Magazine*, vol. 12, p. 86.

in the SCOTTISH UNION FOR THE SUPPRESSION OF INTEMPERANCE, under the patronage of Earl Stanhope and Sir Francis Mackenzie, Bart., of Gairloch. This society consisted of all persons who signed either of the following pledges :

“1.—I agree to abstain from all intoxicating drinks.

“2.—I agree to abstain from all intoxicating drinks, and will not give nor offer them to others.”

On the 13th of August, in this year, Father Mathew visited Glasgow. His arrival was celebrated by a great procession. Large numbers of persons came from Edinburgh and other places. After the procession, a meeting was held on the public green, where Mr. Mathew administered the pledge to 10,000 persons, and before he left Glasgow, at least 40,000 had taken the pledge from his hand. In 1843, the Eastern Scottish Temperance Union, having almost become extinct, sought admittance into the Western Union. Mr. Robert Reid proposed to raise £1,000, to be presented as a free-will offering to the Western Union at its next anniversary, in 1844; in the meantime, it was thought desirable to draw up a new constitution for the union. This occasioned some discussion and dissension, and resulted in some of the friends withdrawing from the union, which was at length dissolved in July, 1846. On the 5th of November, 1844, the SCOTTISH TEMPERANCE LEAGUE was formed at Falkirk, and two years afterwards, as we have just seen, it absorbed the Western Union. A provisional committee having been appointed in

November, and having arranged all the preliminaries, the first general meeting of the Scottish Temperance League was held on March 16th, 1845. The Rev. William Reid was elected president, William Menzies, Esq., M.D., of Edinburgh, treasurer; and Mr. W. J. Templeton, secretary. The league consists of those abstainers who have signed the long pledge, and who subscribe not less than five shillings annually to its funds. Mr. Robert Reid, Mr. A. H. Maclean, and Mr. James Mitchell deserve especial notice in connection with the formation of this league. In October, 1845, the *Scottish Temperance Review*, under the superintendence of the Rev. William Reid, was commenced, and Messrs. Henry Vincent, Thomas Beggs (then of Northampton), Edward Grubb, and T. A. Smith, were engaged to lecture. In Edinburgh, also, the work went on well. An increase of about one hundred members took place weekly, and the total number of registered members was about 8,000. In May, 1845, the PERSONAL ABSTINENCE SOCIETY of the United Presbyterian Church was formed; consisting of ministers, elders, preachers, and students, connected with the United Presbyterian body. The bond of union was personal abstinence; and agreeing to the following resolution constituted membership:—"I hereby promise to abstain from all intoxicating liquors, except in the ordinance of the Lord's supper, or when required as a medicine."

Thus the movement is still making onward progress; and notwithstanding the opposition of many, and the

apathy of others; and notwithstanding the divisions among its friends, yet "progress" and "success" is everywhere written upon the enterprize. The finger of God directs the movement, and His blessing everywhere accompanies it. And while its adherents, with a single eye to His glory, endeavour stedfastly and truthfully to disseminate the principles of total abstinence, they may always expect to receive His smile of approbation, and may safely look for the protection and favour of Him who "willeth not that any should perish." Let temperance reformers, therefore, never be weary of well-doing, for in due season they shall reap, if they faint not.

CHAPTER VII.

FROM THE WORLD'S CONVENTION IN 1846,
TO THE GREAT EXHIBITION IN 1851.

The religion which emanated from the Divine Founder of Christianity was in its nature perfect, and in its adaptations to the wants of man, complete;—its end was “glory to God in the highest, and on earth peace and good-will to men.” A very little time, however, elapsed after the first promulgation of the religion of Jesus before many corrupt doctrines began to be taught. And there have not been wanting men who have endeavoured to prove that there was a remarkable analogy between the corruptions of early christianity, and the corruptions of temperance societies. In the *British and Foreign Temperance Penny Magazine*, for 1847, a writer endeavours to show wherein this analogy may be seen. His arguments, however, are, notwithstanding the ingenuity of them, clearly illogical; for he should first have shewn that the moderation society (in whose favour he writes) was analogous to pure christ-

ianity, before he attempted to shew that teetotalism was one of the corruptions of temperance.

Notwithstanding this, however, teetotalism continued to make rapid progress. The *Metropolitan Mission* was still conducted by the National Temperance Society, though on a more limited scale ; one of the missionaries was appointed to labour among seamen in the port of London, and many important results attended his labours. The young, also, were not overlooked, and during the year the committee called in the aid of the press, and the following short and cheap essays were issued in a uniform series.

1. *To Parents and Guardians of Youth*, by Mrs. Ellis.
2. *On the Importance of Temperance as a part of Domestic Discipline*, by Rev. W. Reid.
3. *To Teachers in Sabbath-schools*, by Rev. B. Parsons.
4. *To Children and Youth*, by Mrs. C. L. Balfour.

With regard to the press it may be observed, that during this year the following temperance periodicals were published :—

ENGLAND, MONTHLY.—*National Temperance Chronicle and Recorder, National Temperance Advocate, Bristol Temperance Herald, Central Temperance Gazette, Teetotal Topic, Cornwall and Devon Temperance Journal, Hull Temperance Pioneer, Long Pledge Teetotaler, Northern Counties Temperance Journal, Rechabite Magazine, Teetotal Times, Truth Tester, York Temperance Visitor.*

WEEKLY.—*People's Weekly Temperance Journal.*

MONTHLY, JUVENILE.—*Northern Counties Temperance Magazine, Youths National Temperance Advocate.*

SCOTLAND, MONTHLY.—*The Scottish Temperance Review, The British League.*

Indeed it is satisfactory to find that our temperance literature was now fast improving, both in its character and tone. Mr. and Mrs. S. C. Hall contributed a volume to our literature this year, entitled, *Temperance Tales.*

The years 1847 and 1848, were memorable as years of human suffering. Famine and pestilence thinned many families. In the House of Commons, it was stated that in Ireland 5000 adults, and 10,000 children had perished from sheer famine. Large meetings, therefore, of temperance friends were everywhere held to direct public attention to the fearful destruction of food in producing intoxicating drinks. The National Temperance Society issued an address to the British public on the subject, and Mr. Jabez Inwards was engaged by the committee to deliver lectures at various places on the same topic, and Mr. Brotherton presented a petition to the House, from the committee, praying the House to "immediately arrest this fearful waste, by stopping the manufacture of intoxicating drinks." A similar petition was also presented from a meeting of working-men at Exeter Hall, on May 24th, when Dr. Oxley presided.

Up to this time public-houses in England had been allowed to remain open on Sunday morning, with the exception of about two hours during the time of divine

service. Scenes of great riot and drunkenness were frequently witnessed in the streets of London, by people passing homeward from their places of worship; this state of things had frequently claimed the attention of temperance societies, and as the result of numerous petitions, and the altered state of public feeling on the subject, in 1848 the legislature passed a bill, entitled, "An Act for regulating the sale of beer and other liquors on the Lord's Day." By virtue of this Act all houses for the sale of intoxicating drinks were closed from twelve o'clock on Saturday night, till one o'clock on Sunday afternoon. Great improvement in the appearance of the streets, and much good to the public was the immediate result of this useful Act of Parliament.

Much important good has been done at different times by the offer of prizes for the best essays on particular branches of the temperance question. During this year two prizes, of one hundred guineas each, were offered by Joseph Eaton Esq., of Bristol. The first for the best essay on the use of Alcoholic Liquors in Health and Disease; and the other for the best essay on Juvenile Depravity. The prize for the first of these was gained by Dr. W. B. Carpenter, F.R.S., and his essay was afterwards published, being dedicated (by permission) to H.R.H. Prince Albert. The prize for the best essay on Juvenile Depravity was awarded to the Rev. Henry Worsley, of Easton-rectory, Suffolk. This essay was also published, as was also an essay on the same subject by Thomas Beggs, who received a smaller prize. These

works were all very valuable, and rendered important service to the cause, particularly the work by Dr. Carpenter, which has since passed through several editions. Two prizes of £20 and £10 were also offered by the committee of the National Temperance Society for the best essays by working-men, "shewing that the general spread of temperance principles will tend to the physical, mental, social, and religious elevation of the working classes." These prizes were gained by two working-men of the names of Micheal Spears, and Colin Hunt,—the two essays were afterwards published together in a cheap form.

Meetings of considerable interest were held in London during the year 1848, and the attendance at most of these was very large. On September 18th, a new organization was formed, under the name of the London Temperance League, which held its first meeting in the Hall of Commerce, Threadneedle-street. Dr. Gourlay in the chair; and the meeting was addressed by Mr. J. Andrew of Leeds, Rev. R. G. Mason, Mr. Henry Clapp, Junr., Mr. McCurrey, and the Rev. W. W. Robinson; Mr. J. Buckle was appointed secretary. The object of the league was stated to be "to promote the cause of teetotalism in the metropolis, by means of lectures, public meetings," &c. This league, however, made but little headway, and speedily declined. Meanwhile, the National Temperance Society was continuing its work. The Rev. Isaac Doxsey, late of Thame, was now appointed to the secretaryship, upon the retirement

of Mr. Thomas Hudson, who had held that office for some time. Encouraging reports are given of the labours of the Metropolitan Union; the Farringdon Society in Harp-alley, who employed a missionary; the South London, the Fitzroy, and others. The *Medical Circular*, to which Mr. John Dunlop had devoted such a large portion of his time and attention, and which bore about 2,000 signatures of medical gentlemen to the following testimony, was printed and very extensively circulated this year.

“We, the undersigned, are of opinion,—

- “1. That a very large portion of human misery, including poverty, disease and crime, is induced by the use of alcoholic or fermented liquors as beverages.
- “2. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c., &c.
- “3. That persons accustomed to such drinks may, with perfect safety, discontinue them entirely, either at once, or gradually, after a short time.
- “4. That total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.”

As the physiological department of the temperance movement is of such transcendant importance, we shall,

perhaps, be excused from dwelling a few moments longer on the subject.

In 1839, Mr. Julius Jeffreys conceived the idea of procuring from eminent medical men in the Metropolis, a certificate, vindicating the practice of total abstinence. It was signed by eighty first-rate medical practitioners. This document was of high importance, but was necessarily limited in its operations, because total abstinence was so unpopular that any medical man, who should be known publicly to advocate the principle, was in great danger of losing his practice; and, accordingly, from a feeling of deference to those gentlemen who had signed the certificate, the friends of temperance found themselves confined in the publication of it, to periodicals exclusively of a temperance character.

In 1844,* Mr. Dunlop—supposing that the time had arrived in the progress of the cause when a certificate containing additional positions might be obtained and freely circulated—put himself into correspondence with a number of medical men; and having arranged their various sentiments, he drew up a certificate which received the concurrence of 160 of these.

He then entered into a close correspondence with the late Sir John Forbes, Queen's physician, and with Dr. Carpenter, Dr. Ferrier of Brixton, Dr. Pereira, and several others, and having procured their attention to the subject, they all came to the conclusion that, by

* See *Proceedings of the World's Temperance Convention*.

Appendix B, p. 73.

slightly altering Mr. Dunlop's certificate, one could be constructed that would ensure a large number of subscribers.

This document was accordingly made out, and Mr. Dunlop received the signatures of the aforesaid gentlemen; and also of Sir James Clarke, Dr. Latham, Sir Henry Holland, and other distinguished practitioners in London, together with Sir James McGrigor, chief of the Army Medical Department, and Sir William Barnett, the head of the Naval Medical Department.

Mr. Dunlop then put himself into correspondence with the principal temperance committees in the country, and itinerated himself several times up and down the United Kingdom. He ultimately succeeded, with the assistance of the committees, in obtaining the signatures above mentioned, amounting now, as has been said, to about 2,000; these were obtained in about 200 towns, and include the subscriptions of many intelligent physicians.

His principal assistants in obtaining signatures at the first starting of this business, were Mr. James Balfour, Drs. Eden and Burrows of Liverpool, Mr. William Logan—then of Rochdale, now of Glasgow,—Mr. Mudge of Bodmin, and a variety of other friends to the cause.

The general ignorance of the people has proved always a chief obstacle to the advancement of our principle. The great numerical majority of medical practitioners throughout the land have been equally uninformed.

Mr. Dunlop spent the greater part of both the years of 1845-6, and 1851-2, in Paris, and having procured introductions to a number of scientific and medical gentlemen there, he made reiterated visits to them during his whole residence, and explained to them the temperance movements in Great Britain and America; and endeavoured to procure their adhesion to the British medical certificate.

This, however, he did not achieve, having found the French practitioners far behind the more intelligent part of the Anglo-Saxon medical faculties, as regards their knowledge of the nature and properties of alcohol. There is reason, however, to conclude that the attention of the French physicians was, at that period, very seriously drawn to this subject. Since the dates we have mentioned, the French medical men have made a mighty start, and gone a-head of even British practitioners in their inculcation of the fascinating poison.

Another testimony, also got up by Mr. Dunlop, and signed by 1,600 employers, in opposition to drinking usages among workmen, was very largely distributed. The importance of these testimonies, particularly the medical one, cannot be over-estimated, and great praise is due to Mr. Dunlop for the arduous labour, and the valuable time he devoted to them; and these two departments he has never yet ceased to press on the attention of the temperance committees throughout the empire.

At this time a very important movement was com-

menced, at the suggestion of John Cassell, Esq., with a view to bring the question more prominently before the public in London, and which by commanding the attention of the daily press, should give an impetus and encouragement to the friends of the cause generally, throughout the country. A monthly meeting was held in Exeter Hall, commencing with the month of October, 1849, and terminating with March, 1850. These were sustained by a committee formed for the express object, and carried out with great spirit and zeal. The expense is stated to have been upwards of £250 for the six meetings, but it was considered that the influence exerted on the progress of the cause generally, fully justified the outlay.

At the first of these meetings, Mr. John Cassell presided, and the following gentlemen addressed the meeting :—Rev. Benjamin Parsons, Mr. Thomas Beggs, Mr. Robert Lowery, Mr. T. A. Smith, and the Rev. Dr. Pennington of New York.

In 1850, another series of important demonstrations commenced, by the holding of a great meeting in Drury Lane Theatre, on the 28th of November, Lawrence Heyworth, Esq., M.P., in the chair. The Shapcott family (Sax-horn band) performed select pieces during the evening, and addresses were delivered by Mr. John Cassell, Mr. George Cruikshank, Mr. J. P. Parker, Rev. W. Forster, Rev. George Copway (the Ojibway Chief), Rev. G. W. McCree, and others. This great meeting was followed by others held in Exeter

Hall, some of which were addressed exclusively by working-men.

In 1851 the Great Exhibition of the Industry of All Nations was opened in Hyde Park. As it was well known that many thousands of teetotalers would visit London on this occasion, it was thought by many friends, both in town and country, that it would be a very fitting opportunity to hold a series of demonstrations of an extraordinary nature. Accordingly a conference of London teetotalers was held in the lower-room Exeter Hall, on March 7th, when a programme of the proceedings was submitted, which had been drawn up by the "demonstration committee" consisting of Messrs. G. C. Campbell, W. Tweedie, John Phillips, J. H. Esterbrooke, W. Spriggs, J. P. Draper, George Miller, J. W. Green, J. Mathew, E. Tisdall, W. Sims, G. L. Turney, W. West, R. Bannister, Passmore Edwards, W. Horsell, and T. A. Binns. Messrs. Wm. Janson and John Cassell, treasurers; Thomas Cook of Leicester, travelling secretary, and T. C. Prebble, I. Doxsey, and E. Griffiths, hon. secretaries.

These demonstrations commenced by a conference held on July 31st, and August 1st, in the Lecture-hall of the City of London Literary and Scientific Institution, Aldersgate-street, when Samuel Bowly, Esq., presided, and about two hundred gentlemen were present. On the Sunday following about twenty temperance sermons were preached in various places of worship in the Metropolis. On the evening of August 4th, a crowded

meeting was held in Exeter Hall, to welcome to the metropolis temperance friends from a distance. Lawrence Heyworth, Esq., M.P., presided. An address of welcome was read by Mr. J. W. Green, and addresses were afterwards delivered by Mr. J. S. Buckingham, Dr. F. R. Lees, Rev. J. Thomas, Rev. Mr. Ballantyne, Messrs. Sinclair, Andrew, Hockings, Lloyd, Elihu Burrett, and others. Next day, many thousands of friends, connected with the London and country societies, visited the Great Exhibition in procession; various large meetings being held on the evening of the same day. On the morning of the 6th, a *soirée* was held at the London Tavern, and in the afternoon a grand *fête* took place at the Royal Surrey Zoological Gardens, which was attended by above 20,000 persons. The following gratifying letter was afterwards received from the proprietor of these gardens :—

“Royal Surrey Zoological Gardens,

“August 7th, 1851.

“Sir,—It gives me infinite pleasure to bear my testimony to the conduct of the vast assemblage of persons who thronged this Establishment on Wednesday last. In the first place I think I am right in stating, that so large an assemblage was never before congregated in a place of amusement; but this I am certainly right in, that a more orderly and decorous one I never beheld. I did not hear of a robbery or quarrel, or even anything that was unpleasant, a profane word never reached my ear. Now, Sir, when you take into account the vast number

(nearly 25,000), this will appear, (as it certainly is), a most remarkable event, and one which reflects the highest honor on the cause you advocate, as well as the general public; for bear in mind, that at least 8000 persons did not belong to the teetotal society.

“Sincerely congratulating you on the success of your exertions,

“I am, Sir,

“Your obedient servant,

“W. TYLER (Proprietor).

“To Mr. W. TWEEDIE.”

In the gardens a loyal address to the Queen, and a petition to the House of Commons were unanimously adopted. Mr. Buckingham prepared a small volume of 144 pages, entitled, “An Earnest Plea for the Reign of Temperance and Peace as conducive to the Prosperity of Nations.” Of this work one thousand copies were, with the approbation and permission of Prince Albert, distributed gratuitously to one thousand exhibitors.

The National Temperance Society which had been for some time declining, was now re-organized, and the Rev. Thomas Spencer, late of Hinton Charter House, was appointed secretary, and Mr. Cornelius Newcombe, assistant secretary. The *Temperance Gazette* and the *Teetotal Times* were incorporated with the *National Temperance Chronicle*, and Mr. Spencer put forth great efforts to increase its circulation, in which he succeeded to a very large extent.

Contemporaneously with the re-organization of the

National Temperance Society, the LONDON TEMPERANCE LEAGUE was formed. The Committee who had so successfully conducted the "demonstrations" having, after paying all expenses, a surplus of nearly £500 in hand, determined to persevere in the course which had opened before them, and accordingly, in September 1851, they organized themselves into the London Temperance League. The following officers and committee were appointed :—

PRESIDENT.

James Silk Buckingham, Esq.

VICE-PRESIDENTS.

Lawrence Heyworth, Esq., M.P. John Cassell, Esq.

George Cruikshank, Esq.

TREASURER.

Mr. G. C. Campbell

HONORARY SECRETARIES.

Messrs. T. C. Prebble and W. Tweedie.

EXECUTIVE COMMITTEE.

Messrs. R. Bannister.

„ G. C. Campbell.

„ J. H. Esterbrooke.

„ J. W. Green.

„ S. Geary.

„ W. Horsell.

Messrs. T. J. Messer.

„ J. Phillips.

„ T. C. Prebble.

„ T. Smith.

„ E. Tisdall.

„ W. Tweedie.

The League was inaugurated by a meeting in Exeter Hall in the following month: J. S. Buckingham, Esq., in the chair. This meeting was honoured by a long leader article in the *Times* of October 11th.

Looking at the PROVINCES again, we find the Congregational Union assembling at York, in 1847, which

is thought a favourable opportunity to call the attention of the ministers assembled to the cause of temperance. The York Temperance Society, therefore, presented them an address, which, having been read, it was proposed by the Rev. A. Blackburn, and seconded by the Rev. Dr. Campbell, and unanimously adopted :—"That this Union cordially acknowledges the respectful address presented to them by the committee of the York Temperance Society, and commends the very important subject to which it refers, to the attentive and prayerful consideration of their members."

In Hull, at this time, Dr. Gordon and the Rev. Newman Hall, were both rendering great and essential service to the local society, as well as to the cause in general.

At Manchester a conference of ministers was held in the second week in April, 1848, when about 200 ministers of different denominations assembled. This conference was called by the British Association, and the objects were stated to be, "1st, To devise means for aiding the effort to obtain the prohibition of the Sunday traffic; and 2nd, To adopt measures for securing the co-operation of Christians generally, on behalf of the temperance reformation."

As introductory to the sittings of conference, fifteen sermons were preached on Sunday, April 9th, in different places of worship in Manchester, by the following ministers:—Rev. Dr. Burns of London, Rev. Messrs. Burder of Bristol, Mason of York, Shimwell of Monk-

wearmouth, Jones of Manchester, Ellery of Leicester, Greener of Huddersfield, Martin of Saffron Walden, Carpenter of Warrington, and Sibree of Birmingham. The first meeting of the conference was held on Tuesday, in the Lecture-room of the Athenæum, when the Rev. Walter Scott, president of Airedale College, Bradford, was called upon to preside. A very interesting and important letter was read from the Rev. William Jay of Bath, and addresses were delivered by many of the ministers present. It was stated by one of the secretaries, Mr. F. Hopwood, "That in Great Britain and Wales, there were nearly 2,000 abstaining ministers." The deliberations of the conference terminated on the Friday; on the evening of which day, a *soirée* was held in the Free Trade Hall, when 1500 sat down to tea. Several important resolutions were passed during the sittings of the conference, and an address to the ministers of the United Kingdom was adopted; also the following "ministerial certificate," which received the signatures of about 600, and was then published:—

"We, the undersigned ministers of religion, having become practical and pledged abstainers from the use of intoxicating drinks as a beverage, feel it to be our solemn duty to urge upon all classes of the community, but especially upon ministers and members of the Christian Church, the importance of giving this subject the weight of their personal example and influence, and that for the following, among other grave and weighty considerations, viz :—

"1st. That chemical and medical science has now fully demonstrated that intoxicating drinks are not necessary as a beverage to any class of our fellow-creatures.

"2nd. That the use of these drinks is attended with a perversion of pecuniary means, the waste of the bounties of divine providence,

and is fraught with imminent peril to the health, mental improvement, and moral safety of mankind.

“3rd. That the total abstinence principle is simple, practicable and efficient, both for the restoration of the drunkard, and the preservation of the sober members of society.

“4th. That the universal success of the principle would tend, under the divine blessing, to lessen human suffering, to stay the progress of pollution, crime, and Sabbath profanation, and to promote the high and lofty interests of national order, sound morality and true religion.”

In Ireland, the friends were still actively engaged. Father Mathew, and the Rev. Dr. Spratt, continued to labour in the cause ; also Mr. James Haughton, who by his pen, is continually bringing the temperance topic before the public. He has also done much good by the reading of several valuable papers before the Statistical Society of Dublin.

In Scotland, we find the Scottish Temperance League in very active operation. Mr. Robert Rae had succeeded Mr. Robert Reid in the secretaryship, while Messrs. James Stirling, William Logan, Edward Grubb, and Robert Lowery, were engaged as agents, and the membership subscription was reduced to 2s. 6d. In November, 1847, the first number of the *Adviser*, a half-penny monthly periodical for the young, appeared.

The Edinburgh Total Abstinence Society, also made gratifying progress, Mr. Moses, the secretary, reporting in 1847 that 3,864 new members had joined the society during the year. Mr. David Brown, was constantly engaged in missionary labours in Edinburgh, under the auspices of this society. The *Commercial Travellers* of Glasgow had also formed a total abstinence society

among themselves, and which they worked with great vigour and success. On October 30th, 1849, a *Free Church of Scotland Abstainers' Society* was formed, Mr. J. M. Douglas of Cupar Fife, being appointed secretary.

During this year, Her Majesty paid a visit to Glasgow, and the occasion was thought to be a very fitting one of shewing that total abstainers were not wanting in loyalty to the Queen. In the month of September, therefore, the Scottish Temperance League held a banquet in the Trades' Hall, Glasgow, where an address to Her Majesty was unanimously adopted. An aggregate meeting of the Juvenile abstainers of Glasgow and other places was held in the City Hall. Nearly 4,000 children assembled. Archibald Livingston, Esq., presided, and an address to H.R.H. the Prince of Wales was adopted.

In 1850, another Church Temperance Society was organized, called the CHURCH OF SCOTLAND ABSTINENCE SOCIETY, with the Rev. T. C. Wilson of Dunkeld as its secretary. The Scottish Temperance League, during this year, issued 7,135,000 pages of various publications; 650 lectures or sermons had also been delivered; and the number of members amounted to 2000. The number of ministers in Scotland, supposed to be abstainers, amounted to 360. During the next year, the members increased 600, and the number of agents employed, to five. On the 22nd of January, 1851, the different local societies in Glasgow agreed to unite in one association, under the name of CITY OF

GLASGOW UNITED TOTAL ABSTINENCE ASSOCIATION.

To celebrate this union, a *soirée* was held in the City Hall, on April 22nd, when Robert Kettle, Esq., presided, and the Rev. William Reid of Edinburgh, Rev. William Hannay of Dundee, Rev. Fergus Ferguson of Glasgow, and others, addressed the meeting. The tea tables, on this occasion, were provided gratuitously by one hundred ladies; and after paying all other expenses, the sum of £32 4s. 1d. was handed to the treasurer, as the proceeds of this *soirée*.

In the month of July, in this year, a most remarkable gathering of juvenile abstainers took place in Edinburgh, under the management and guidance of Mr. John Hope. About 32,000 children gathered together on this grand occasion, and were marched to see various objects of interest in Edinburgh. Not a single accident occurred to mar the proceedings of the day.

In other parts of Scotland the cause also progressed. In Aberdeen, Stirling, Dumbarton, Dalkeith, Kirkcaldy, &c., there were societies in good working order, and their reports generally present an encouraging aspect; and the movement has attained a better footing, and stands on higher ground than it had ever previously occupied. To God be all the glory!

CHAPTER VIII.

FROM 1851 TO 1856.

During no previous period did the temperance movement make more satisfactory progress than in the years named at the head of this chapter. The London Temperance League was particularly active and zealous. The following abstract of the labours of the first year, taken from a circular issued at the time by the committee, will shew the nature and amount of the work accomplished :—

- “1. *Ten Monthly meetings in Exeter Hall* were held, at which all the available talent (both local and otherwise) in the movement was secured.
- “2. *Free Lectures* have been delivered to nearly every London society by Mr. George Lomax, who was engaged for two months, and his services, entirely paid by the League, extended over seventy meetings. Five hundred lectures, all free to the societies, have been delivered by

the league's agents, at a cost over £300. The league also had the honour and gratification of retaining the services of the earnest and talented American, Mr. F. W. Kellogg, who, through the league, was enabled to protract his visit in England from one to twelve months, and visited nearly all parts of the country, producing a marked effect wherever he was heard. And in addition to the valuable services of their agents, the committee have visited nearly every society, both for the purpose of private conference, and to assist at public meetings.

- “3. *Bands of Hope* have been a subject of consideration by the league. One member of the committee has devoted himself entirely to the formation of fresh stations, and visiting, aiding, and assisting those already formed, and very much good has been the result. Mr. Peter Sinclair of Edinburgh, was engaged to attend every Band of Hope, and, as far as time would allow, every ragged, infant, day, sunday, and national school, at which addresses were delivered, and, in many places, a great interest excited. One of the most important meetings on this subject was held in Exeter Hall, on February 16th, when at least 6,000 children were present, besides many thousands who were unable to obtain admission. A plate of this meeting appeared in the *Illustrated News*.

"*Three Thousand Petitions to Parliament*, praying for an inquiry into the causes and practices of intemperance, were sent by post to the various societies in the kingdom.

"*Thirty Thousand Tracts, Appeals, and Letters* have been forwarded to noblemen, members of Parliament, ministers of religion, literary men, public lecturers, and the leaders of the benevolent and religious movements of the day, calling attention to the claims of the temperance movement upon this particular class."

Sermons were also preached by Rev. James Sherman, Surrey Chapel; Rev. G. Clayton, Walworth; Rev. J. Stevenson, Borough-road; Rev. W. Forster, Kentish-town; Rev. Dr. Burns, Church-street, Paddington; Rev. Dr. Campbell, Tabernacle, Moorfields; Rev. Albert Barnes, Surrey Chapel; and others.

On the 4th and 5th of August, the League engaged the Royal Surrey Zoological Gardens, for the purposes of a temperance bazaar, and a grand juvenile *fête*, both of which were upon an unusually large scale, and attracted great attention.

The year 1853, is rendered memorable in the annals of temperance as being the year of Mr. John B. Gough's first visit to England for the purpose of temperance advocacy. The remarkable success which had for several years followed his labours in America, induced the committee of the London League to indulge the desire of extending his labours to this country; and accordingly, after some correspondence, Mr. Gough consented to

visit England for a few weeks. Extraordinary efforts were made to obtain a large meeting in Exeter Hall, on the 2nd of August, and those who were present will not soon forget either the appearance of the hall, or the address of Mr. Gough, on that remarkable occasion. The following account of this meeting is from the League report of that year :—

“ It was a day anxiously looked forward to by thousands throughout the kingdom. It was the day which was to justify the committee, and to establish the reputation of Mr. Gough in his native land. As early as four o'clock p.m., persons were waiting to obtain admission to the hall, though the time announced for opening the doors was six o'clock; and no sooner were the doors opened, than every spot commanding a view of the speaker was immediately filled. Never did that magnificent hall present a nobler sight; the benches crowded with listening souls, showed how deep was the interest created by the speaker and his theme; whilst the various banners of different nations were placed in the most conspicuous parts of the hall, as if to show the universal applicability of the temperance cause. On the platform the national flags of England and America waved in harmony, as we trust they will continue to do to the end of time. The united choirs of the temperance singing societies of the metropolis, and the Shapcott Band, occupied the centre of the vast platform in front of the great organ, the use of which was kindly granted by the Sacred Harmonic Society. The excitement

reached its height when Mr. Gough came on the platform, leaning on the arm of the President of the League, J. S. Buckingham, Esq., attended by the leaders of the temperance cause, gathered from every corner of the land. Description of the scene is impossible—language fails—the enthusiasm was unbounded—many wept for joy. At length it calmed down, and after a brief but appropriate address from the chairman, Mr. Gough for the first time spoke to an audience in his native land. He had left these shores a boy—he had come back to them a man. He had left unnoticed and unknown—he had come back covered with fame. He had gone out poor—he had returned rich with the blessings of the thousands he had reclaimed from intemperance and sin. It was a trying time for him, yet he was equal to the task. Great as had been the expectations created, Mr. Gough surpassed them all. The vast multitude before him he swayed as with an enchanter's wand. As he willed, it was moved to laughter or melted into tears. All doubt vanished. It was felt that he had made good his reputation here, that all that had been promised he had redeemed.”*

Mr. Gough afterwards lectured in the Whittington Club, Strand; Music Hall, Store-street; Sion Chapel, Whitechapel, and other places, besides attending another large demonstration in the Surrey Zoological Gardens, to which place the London teetotalers went in procession to the number of several thousands. During the follow-

* Report from December, 1852, to December, 1853, pp. 14, 15.

ing year several of the London theatres were engaged by the League for Mr. Gough, and everywhere crowds attended him, and much good resulted from his labours.

During this year, the Directors of the Crystal Palace Company, at Sydenham, having allowed the introduction of intoxicating drinks for sale within the building, the National Temperance Society, and the London Temperance League combined their efforts, and on June 8th, held a large meeting in Exeter Hall, presided over by the Right Hon. the Earl of Harrington. George Cruikshank, Esq., moved a resolution condemnatory of the directors in their departure from their first compact with the public, and predicted that the place would be disgraced with drunkenness in consequence thereof. W. Janson, Esq., seconded the resolution, which before being put to the meeting was feebly opposed by Mr. W. Addiscot. The resolution was, however, carried amidst much applause. J. S. Buckingham, Esq., moved the adoption of a memorial to the Queen on the subject, which was seconded by G. W. Harrison, Esq., of Wakefield. John Guest, Esq., of Rotherham, moved a resolution calling the attention of Her Majesty's ministers to the subject; B. Wilson, Esq., of Mirfield, seconded the same, and it was further supported by Dr. Burns.

A *brochure* from the pen and pencil of Mr. Cruikshank was afterwards published, entitled "*The Glass and the Crystal Palace.*"

Mr. Gough continued his valuable labours in connection with the League till the end of August, 1855.

But the time having now arrived, when Mr. and Mrs. Gough must take their departure, a farewell meeting was held in Exeter Hall, on July 30th, when Mr. George Cruikshank having been called to the chair, addresses were delivered to Mr. Gough by Mr. Janson, on behalf of the National Temperance Society; by Mr. J. W. Green, on behalf of the London Temperance League, and by Mr. J. H. Esterbrooke on behalf of the Bands of Hope in London.

For a short time we must now turn our attention to the operations of the NATIONAL TEMPERANCE SOCIETY. In the month of January, 1852, the Rev. Thomas Spencer, the secretary, passed away from this life, and Mr. Cornelius P. Newcombe, the assistant secretary, having resigned in consequence of entering into the business of Temperance Emigration Shipping Agent, the Rev. Dawson Burns was appointed to the secretaryship, and Mr. Samuel Couling succeeded Mr. Newcombe. In 1853, a series of eight monthly meetings were held in the large hall of the Whittington Club; during which important addresses were delivered by Dr. Carpenter, Sir John Forbes, M.D.; Rev. Dr. Burns, Dr. F. R. Lees, Rev. G. W. McCree, Mr. Thomas Hudson, and others. During this year, the society published a select series of monthly temperance tracts, 1,000 copies of which were each month circulated gratuitously through the post. During this year also, a *Ladies' Temperance Association* was formed in connection with the National Society. The Misses Cash were appointed

secretaries, and an "Address to the Women of England," written for the occasion, by Mrs. Balfour, was printed, and 3,000 immediately circulated. At the desire of the committee, Mr. Samuel Couling undertook a tour in Surrey and Sussex; and afterwards, in addition to his duties in the office, spent much of his time in domiciliary visitation in Whitechapel, where the number of families visited or revisited up to October 12th, was 679; also 28 groups, and 11 lodging houses; 1,334 persons were addressed, and 854 tracts distributed. Afterwards the neighbourhood of Clare-market and Drury-lane was visited alternately with the Whitechapel district, and the total number of families visited and revisited, was 1,199; of persons addressed, 2,230; and of tracts distributed, 1,218.

These operations were continued during the following year. An important circular was forwarded to every member of both houses of Parliament in reference to Mr. Berkeley's Sunday Beer Bill; and much important and valuable statistical information gained from every part of the kingdom, on the evils resulting from the Sunday opening of public houses and beer shops.

Early in the spring of 1856, it was thought desirable that the two great temperance organizations in London, the National Temperance Society and the London Temperance League, should unite and form one body—a basis of amalgamation having been drawn up and duly considered, its proposals were agreed to; and in the month of May of this year, the last separate anniversary

meetings of each society were held in Exeter Hall. After which the two societies amalgamated under the name of the NATIONAL TEMPERANCE LEAGUE. The committee was chosen by ballot from the committees of the two previously existing societies, and the selection fell upon the following :—Messrs. John Phillips, G. C. Campbell, W. Cash, W. Tweedie, J. W. Green, Thomas Cash, Edmund Fry, John Taylor, J. H. Esterbrooke, Thomas Smith, T. B. Smithies, and Joseph Taylor. Messrs. Smith Harrison, and G. C. Campbell, were appointed treasurers, and Messrs. W. Tweedie and John Phillips, honorary secretaries, and the agents now employed by the League were the following :—Rev. D. F. Sunderland, and Messrs. T. A. Smith, Thomas Irving White, William Spriggs, Samuel Couling, and Frederick Atkin. The *National Temperance Chornicle* was discontinued at the end of this year, and the *Weekly Record of the Temperance Movement* from that time reported the proceedings of the League, although it continued, as heretofore, an independent journal, under the able management of Mr. William Tweedie. This amalgamation was a source of great satisfaction among the friends of temperance all over the country, and the cause of total abstinence has been largely benefited by it.

The London local societies deserve great praise for their unwonted activity during this period. The societies at Saffron Hill, Albion Hall, Fitzroy Hall, Hawkstone Hall, and elsewhere, were receiving large accessions to

their numbers, and doing much good in reclaiming the fallen. Some of these societies established classes, libraries, and literary and scientific lectures, in connection with their temperance operations, and were thus the means of preserving many from the temptations presented by the public house.

During this period, also, the movement had so far risen in importance as to call forth articles, more or less favourable or unfavourable, in *Blackwood's Edinburgh Magazine*, *Edinburgh Review*, *North British Review*, and *Westminster Review*. These articles were replied to in the different temperance periodicals, but the article in the *Westminster Review* was deemed of sufficient importance to warrant the taking of Exeter Hall, where Dr. F. R. Lees delivered a masterly address in reply, Dr. Carpenter occupying the chair. Dr. Carpenter also penned another reply which was published in the *Scottish Review* for 1855.

Another organization now sprang into existence, principally through the exertions of Mr. Nathaniel Card of Manchester. This was the "UNITED KINGDOM ALLIANCE for the total and immediate legislative suppression of the traffic in all intoxicating liquors as beverages." This alliance was formed on June 1st, 1853. A general council of 200 was secured, and an inauguration meeting was held in Manchester, October 26th, when Sir Walter Trevelyan was elected president, and Messrs. W. Harvey, N. Card, S. Pope, J. Riley, W. Rowe, H. Dixon, J. Banning, T. Inglis, J. E. Nelson,

Dr. Hudson, Rev. J. Bardsley, Rev. T. Hacking, and Rev. Owen Jones, the executive committee. Mr. Nathaniel Card was appointed treasurer; Mr. Samuel Pope, hon. secretary; and T. H. Barker, secretary; and the following was adopted as the "declaration" of its general council :—

- "1. That it is neither right nor politic for the State to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the national resources, to corrupt the social habits, and to destroy the health and lives of the people.
- "2. That the traffic in intoxicating liquors, as common beverages, is inimical to the true interests of individuals, and destructive of the order and welfare of society, and ought, therefore, to be prohibited.
- "3. That the history and results of all past legislation in regard to the liquor traffic, abundantly prove, that it is impossible to satisfactorily limit or regulate a system so essentially mischievous in its tendencies.
- "4. That no considerations of private gain, or public revenue, can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in result, as the traffic in intoxicating liquors.
- "5. That the legislative prohibition of the liquor traffic is perfectly compatible with rational

liberty, and with all the claims of justice and legitimate commerce.

“6. That the legislative suppression of the liquor traffic would be highly conducive to the development of a progressive civilization.

“7. That, rising above class, sectarian, or party considerations, all good citizens should combine to procure an enactment, prohibiting the sale of intoxicating beverages, as affording most efficient aid in removing the appalling evil of intemperance.”

On July 8th, 1854, they published the first number of a weekly paper entitled *The Alliance*, which, on July 28th, 1855, came out in an enlarged form under the name of the *Alliance Weekly News*. A conference of ministers of the gospel was afterwards held in Manchester, and a prize of £100 having been offered for the best essay on the principles set forth in the “declaration,” it was awarded to Dr. F. R. Lees, whose essay, when published, had a most extraordinary sale, having run through three large editions within a few months. “The Alliance was represented in London by late Rev. John Hanson, whose indefatigable energy was of remarkable service in extending information and attaching men of influence to the movement. From December, 1856, the Rev. Dawson Burns, who had been secretary of the National Temperance Society up to its amalgamation with the London Temperance League, accepted the appointment of Metropolitan

superintendent of the London and Middlesex district.”* Dr. F. R. Lees, Rev. Dr. Perrey, and Messrs. Edward Grubb, G. E. Lomax, and others, were also engaged to deliver lectures in different parts of the country.

The young had long claimed the attention of total abstainers. In 1847, Mr. T. B. Smithies published some startling facts, called *Voices from Prisons and Penitentiaries*, in which he shewed, that a very large proportion of the inmates of the prison and the penitentiary had once been teachers or scholars in Sunday schools, but inducements to visit the public house, tea garden, or saloon, had led to their downfall and ruin. These facts becoming known led to the formation of many juvenile abstinence societies, both in Scotland and England. Mrs. Carlisle of Dublin, devoted a large portion of her time to this work, visiting many places in the United Kingdom for this purpose. At York, a very large “Bond of Hope” was formed, and was maintained in a flourishing condition. At Leeds, in 1853, an important conference of Sunday school teachers was held on October 4th and 5th; Mr. Edward Baines occupying the chair; and after some discussion, Mr. Cornelius Smith moved the following resolution:—“That, in the opinion of this conference, the drinking customs of society present a powerful barrier to the efficiency and success of all efforts for the moral and religious instruction of the young, and that it is the duty of sabbath school teachers to avail themselves of

* *Alliance Weekly News*, January 11th, 1862.

all legitimate means to preserve their scholars from intemperance and its attendant evils." Mr. Briggs seconded, and Mr. Dalby supported the motion, which, after some remarks from the chairman, and Mr. Leathley on Bands of Hope, was carried unanimously.

Mr. J. H. Esterbrooke formed the first London Band of Hope in Westminster, about 1848. In January, 1851, Mr. T. B. Smithies commenced the publication of the *Band of Hope Review and Sunday Scholars' Friend*, which has attained a circulation of about 250,000 copies monthly, and in the following year, the *Band of Hope Journal* was issued by the British Temperance Association, having previously been published under a different title since 1848. It was not, however, till May, 1855, that any general or national organization was formed for Bands of Hope. In this month, principally through the exertions of Messrs. Shirley, Haynes, and Dalrymple, the BAND OF HOPE UNION was established; Mr. Towgood being appointed treasurer, Messrs. Shirley and Haynes, secretaries, and Mr. Dalrymple, agent. On September 9th, an important meeting of the members and friends of this institution was held in the Good Samaritan Hall, Little Saffron-hill. Upwards of one hundred persons from all parts of the Metropolis, many of them personally engaged in conducting Bands of Hope, sat down to tea, after which, a public meeting was held, presided over by the Rev. H. J. Betts of Trinity Chapel, Southwark. Among those present were the Rev. George Lamb, Mr. J. W. Green,

Mr. F. Towgood, Mr. W. Tweedie, Rev. G. W. McCree, Mr. T. Hudson, Mr. W. Spriggs, Mr. S. Couling, Mr. Samuel Catton, and other well-known friends of the temperance cause. Important addresses were delivered by Messrs. Towgood, Arthur Hall, W. J. Haynes, William Harper, and Samuel Catton. At this meeting, also, Mrs. Potton delivered an address on the co-operation of ladies; and prizes were awarded to three successful competitors for the best melodies suitable for Bands of Hope.

Some time previous to this a number of English navvies having been employed on the Paris and Rouen Railway in France, their conduct, being freed from home influences, became so offensive from drunkenness, that the contractors requested the temperance authorities in London to send over some assistance, and Mr. James Balfour and another agent were deputed, and succeeded in turning the men greatly from their dissolute courses. During Mr. Dunlop's visits to France before referred to, he was informed by various respectable Protestant ministers of the Gospel, that the Catholic clergy were making very powerful and successful appeals against Protestantism, and referred to the excesses of the English workmen, and of British residents in general, as evidences of the evil that arises from want of the confessional in England, the Protestant country par excellence. These remarks coincided with what he had previously learnt from Mr. Balfour and his companion. In short it was represented to him that

possibly the greatest obstruction to the advance of Protestantism on the Continent at that moment, was the habits of inebriation of the British.

He, therefore, procured introductions to a number of respectable clergymen and religious laymen in Paris, and visited them frequently from time to time, with a view to their taking measures to bring the British religious authorities who seemed perfectly careless, to a sense of the extent and virulence of British intemperance, and its effects on the spiritual condition of other countries. He proposed that regular addresses should be made from time to time by Continental Protestant Churches, to the convocation and bishops of England, the general assemblies of the Church of Scotland and other ecclesiastical bodies there, the Methodist conference, Congregational Union and other ecclesiastical communities on the British side of the Channel.

The chief difficulty in the proposal lay in this, that the French friends felt that it might appear invidious and officious for them to interfere with Great Britain in matters of morals and religion. Mr. Dunlop, however, persevered during most of the two periods he was resident in Paris; and at last a meeting of the friends to the plan was held in which it was agreed that the proposals should be gone into, provided Mr. Dunlop should succeed in procuring a suitable number of ministers, influential laymen, and temperance societies in Britain, to invite such an interference. A committee was appointed to resume operations when

this condition should be fulfilled. The meeting was held on the 19th February, 1852.

Although a number of ministers and temperance committees on this side of the Channel agreed that the general indifference and even ignorance of our religious world here might be partly cured by such a measure, yet the idea was dropped for want of help, and since that date a great and favourable change among ministers and clergy has taken place rendering such a step now unnecessary.

A great deal more might be said as to the progress of the anti-usage department, and especially as to Mr. Dunlop's successful exertions in procuring the abolition of compulsory fines, footings, and other usages up and down the country, the plan of challenge meetings, and other methods adopted towards this end: but the field is so vast that our limits prevent us entering upon it, and we have lately understood that this important, and specially British department, will be very generally entered upon by the committees throughout; and the matter become a more stated a regular effort than has yet been the case.

THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE and the BRISTOL and WEST OF ENGLAND TEMPERANCE ASSOCIATION continued to labour on successfully in their different spheres of operation. The former institution (formed as we have seen in 1835) changed its title in 1854 to the BRITISH TEMPERANCE LEAGUE. It published a monthly organ the

British Temperance Advocate; had seven agents, whose aggregate labours in 1856 amounted to the delivery of 1,288 lectures, of which 212 were free to the societies visited, and extended over eighteen English counties and the Isle of Man. The latter association published the *Bristol Temperance Herald* as its organ.

In 1854 an Association of Temperance Advocates was formed at Manchester in the month of October. The objects of this association are thus stated in an address which they issued at the time :—

“1st. To give mutual assistance to each other in cases of accident and sickness, to which the nature of their labours render them peculiarly liable; and to make such provision for old age, that when their work is done, they may be able to spend their few remaining days in contentment and peace. 2nd. To make such provision for their families, that when they themselves are called away by death, their families should not be left destitute, or dependent upon an uncertain charity, which, they regret to state, is at this time the case with the families of several of their former fellow-labourers, who went worn out to their graves. 3rd. To establish such means of direct communication between themselves and the societies requiring their services, as shall be to the advantage of both. 4th. To aid the cause of temperance reform by their united action in such a manner that in their individual capacity they find themselves unable to do.”

These objects they proposed to accomplish by raising

an income of £300 per annum in the following manner—one hundred £1 subscribers, two hundred 10s. subscribers, and the rest in donations, public collections, and smaller subscriptions.

This money was to be invested in the hands of trustees, and upon the death or retirement from length of service of any advocate, certain grants were to be made according to the number of years they had been engaged in the advocacy. Mr. Thomas Whittaker was appointed president, Mr. John Meredith, treasurer, and Mr. G. E. Lomax, secretary, and the *Temperance Advocates' Circular* was published quarterly as their organ. This association, however, we regret to say, did not succeed, and the *Circular* was discontinued after three numbers had been issued.

Everywhere in the provinces the labours of Mr. Gough had been remarkably successful. At Leeds, Darlington, Newcastle-upon-Tyne, Chatham, Brighton, Norwich, Ipswich, and many other places, his audiences exceeded a thousand in number, while at Bradford, York, and some other places, he addressed not fewer than between five and six thousand persons. And it is stated that during Mr. Gough's visits to the provinces in 1853, he addressed the astonishing number of 104,600 persons; and that not fewer than 3,000 had taken the pledge.

In Scotland he was also equally successful. In Glasgow he delivered two lectures, each lecture being attended by about 7,000 persons. At Paisley he had

about the same number of hearers; at Barrhead 1,000, and 100 signatures to the pledge. In Edinburgh he delivered two orations, each being attended by nearly 2,000 persons.

In Glasgow, in 1852, a Temperance City Mission had been commenced on a limited scale, but some good was affected. In May, 1853, Mr. John S. Marr became the Secretary of the Scottish Temperance League, Mr. Robert Rae having retired for the purpose of devoting himself to the service of the public by the publication of the *Commonwealth*, a weekly newspaper which he continued to manage with great ability and judgment for several years. It was during this year that the Forbes Mackenzie Bill became the law of Scotland, by which all public-houses and inns were closed during the whole of Sunday; and grocers and confectioners were prohibited from giving or selling wine or spirits to be consumed on the premises. The results of this measure were most satisfactory. Within two years, in Edinburgh, the number of prisoners in gaol diminished more than one-half, while, according to returns ordered by Provost M'Laren, it appeared that Sunday drunkenness had been diminished to less than *one-sixth* of what it was in 1851 under the old Act. In 1853, *The Glasgow United Abstinence Association* appointed five additional missionaries, Mr. James Mitchell being appointed superintendent. On March 22nd, 1854, a new organization was formed in Glasgow. Some dispute having occurred between the United Association Com-

mittee, and some of the leading friends of the movement in Glasgow, a meeting was called at Welsh's Temperance Hotel, when, after much deliberation, it was resolved to form a new society under the designation of THE GLASGOW ABSTAINERS' UNION, Neil M'Neill, Esq., was appointed president; Messrs. W. Melvin, and Ebenezer Anderson, vice-presidents; Mr. John Lamb, treasurer, and Mr. N. S. Kerr, secretary. This Union was inaugurated by a *soirée*, which took place in St. Enoch's Hall, Dixon-street, on April 19th, Neil M'Neill, Esq., in the chair. Mr. Melvin explained the nature and objects of this union, from which it appeared that it was intended to hold weekly meetings, to secure the advocacy of the movement from the pulpit and the press, and in all things cordially to co-operate with the Scottish League. Addresses were afterwards delivered by the Rev. Mr M'Rae, Rev. J. Williams, and Messrs. A. H. M'Lean, James Stirling, and William Fulton. Three societies and 1,200 members joined this union during one month.

The Free Church Temperance Association now numbered 2,489 adult, and 1,993 juvenile members in their registry book. The Edinburgh Free Church Temperance Society also made rapid progress.

In Edinburgh also the work went on. Mr. Henry Vincent, Mr. Robert Lowery, and other able lecturers, being engaged to advocate the cause during this period.

The Scottish Temperance League commenced the

publication of the *Abstainers' Journal*, in 1853, and continued it monthly, under the management of the Rev. William Reid, till the close of 1856. *The Scottish Review*, a quarterly publication at one shilling also commenced in 1853; and the *Adviser*, a monthly publication for the young appeared in an improved form in 1855. Of this work about 50,000 copies were circulated monthly. A series of pictorial monthly tracts had also been commenced which circulated to the number of 50,000 monthly. Several larger works were also published. One of these *Ten Nights in a Bar Room* had a circulation of 13,000 copies within six weeks. The number of members in 1856 was 5,261 besides 333 societies.

In Ireland the temperance cause though not flourishing, had certainly not died out; there were a few names which yet kept it alive, and occasionally brought it prominently before the people. The Rev. Dr. Spratt was untiring in his labours among the Roman Catholic population in Dublin. Mr. James Haughton still continued his valuable contributions on temperance to the newspaper press; and Messrs. Atkinson, Allen and Dowden were also active in their respective spheres and localities. It must not by any means be imagined either that the cause of temperance in Ireland, or the good effects of Father Mathew's labours had totally disappeared. On the contrary, though the excitement had ceased, and numbers had relapsed, yet the permanent effects were everywhere obvious. The habits of the

people have become changed, and intemperance is but rarely, in comparison with past times, to be seen among them. Thus, says Dr. Forbes, who in visiting Ireland, made this the special object of his inquiry, "in Galway, as in every other place visited by me in Ireland, I did not meet with a single person in a state of intoxication, nor could I discover any signs of this vice being prevalent, or even at all in existence."*

Thus we close the present *résumé* of the History of the Temperance Movement in Great Britain and Ireland. That the cause has been the means of blessing thousands of human beings cannot be denied ; and that it may still go on in its mission of love, and be made a blessing to thousands more, must be the earnest wish and prayer of every philanthropic and christian mind. It demands the sympathies of all who are actuated by love to God, and benevolence to man ; but it demands more than sympathies ; it merits personal adhesion, and pecuniary help. Let the religious, the philanthropic, and the educated portion of the community, give it their countenance and support ; let those who minister in the sanctuary give their aid and encouragement, and the monster evil of intemperance will be swept from our midst, and Temperance, Peace, and Love shall reign amongst us.

* Memorandums made in Ireland in the Autumn of 1852, by John Forbes, M.D., F.R.S., &c., Vol. I., p. 224.

CHAPTER IX.

PROGRESS :—

A SUMMARY VIEW OF TEMPERANCE OPERATIONS TO
THE PRESENT TIME.

Although it seems expedient to close the connected History of the Movement with the preceding chapter, yet a general view of the operations of the various existing organizations to the present time, may, perhaps, be considered necessary to the completion of our scheme. The cause is still progressing; and, notwithstanding the various opposing influences by which it has been surrounded, it never occupied a better position than it does at this day. The temperance movement has changed the whole aspect of society, in reference to the drinking customs. It cannot now be said of any class of society, as was said by Lord Macaulay of the upper classes, in the reign of Queen Anne, "Such excess was in that age regarded, even by grave men, as the most venial of all peccadilloes, and was so far from being a mark of ill breeding, that it was almost essential to the character of a fine gentle-

man ;”* and, indeed, so accustomed were the aristocracy of that time to intoxicating drinks, that Macaulay further remarks, that “we should no more think of saying that he sometimes took too much wine, than that he wore a long wig and a sword.” These times have passed away, and, as a general rule, society finds it necessary, to apologize for the use of intoxicating liquors, and to profess opinions in favour of abstinence.

How much the temperance movement has had to do in effecting this change we cannot now stay to inquire ; doubtless it has had a considerable influence in promoting this reformation, although some other agencies may have been at work at the same time : and among other causes which have tended to change public opinion in reference to intoxicating drinks, we must certainly not omit to specify the increased scientific knowledge of the faculty in regard to the nature and properties of alcohol. It is now no longer regarded as a necessary article of diet ; and the researches of Dr. Carpenter and others have clearly shown that it is altogether unnecessary to men in health. Within the past year, these discoveries have been pushed still further, and the heat-producing theory of Leibig has been entirely overthrown by the experiments of three distinguished Parisian physiologists and chemists, MM. Lallemand, Perrin, and Duroy, and by other experiments to the same effect by Dr. Edward Smith of London. Professor Miller of Edinburgh, has also done much good by his popular

* Macaulay's *Essays*. Edition 1854. Vol. II., p. 337.

writings on this subject; his *Alcohol, its Place and Power*, and his *Nephalism, the True Temperance of Scripture, Science, and Experience*, having had a large circulation among the more intelligent portion of the community.

Thus temperance has gone hand in hand with science, and it is no wonder, therefore, that as the literature of the movement advanced, and the advocacy improved, that men of learning should give in their adhesion to our principles, and that the people generally should follow their example.

The press has done much to aid the cause. In this department of labour, the Scottish Temperance League has been pre-eminently successful. *The Scottish Review* (quarterly), *The Adviser* (monthly), and *The League Journal* (weekly), all have a large circulation. *The Monthly Pictorial Tract*, written for the new year by Dr. Guthrie, sold to the extent of 250,000 copies. Many of the larger works issued by the Scottish League, also circulate to the number of 30,000 or 40,000 copies. In England, likewise, too much cannot be said of the good done by *The Band of Hope Review*, *The British Workman*, and *The Children's Friend*. A new class of works has also been circulated, reaching many persons not hitherto accessible to temperance literature. Mrs. Bayly's *Ragged Homes, and How to Mend them*, and her *Workmen and their Difficulties*, together with Mrs. Wightman's *Haste to the Rescue*, and her *Annals of the Rescued*, have largely contributed to bring about

an altered feeling in the minds of the religious and influential classes on the subject of total abstinence; many ministers having joined the movement through reading the works of these christian and benevolent ladies.

Taking these and other signs of progress into account, Mr. Edward Baines, M.P., was quite justified in making the following statement last year, in his place in the House of Commons:—

“There still remains another class of institutions indicative of virtuous aspirations, and which prevails chiefly among the upper and better portion of the working classes, namely, the temperance societies, the members of which abstain wholly from intoxicating liquors, either as a safeguard to their own morality, or by way of example to others. There are no general statistics of these societies; but I believe Mr. Tweedie, the publisher, who has for many years been one of their most active promoters, has more knowledge of them than any other individual, and he writes to me as follows:—‘I should say there are at least 4,000 temperance societies in the United Kingdom, and not less than 3,000,000 teetotalers, including all ages, three-fourths of whom are not likely to belong to any society. During last year I sold pledge-books sufficient to take 270,000 names, and during the same time sold over 200,000 pledge-cards. In the United Kingdom, during last year, there were thirteen large temperance associations, employing forty paid lecturers, with an united

annual income of £22,000. The movement sustains three weekly newspapers, with an united circulation of 25,000 weekly; also six monthly magazines, with an united circulation of over 20,000. *The British Workman* may also be classed as a temperance monthly; and its circulation is upwards of 250,000. Besides these there are two periodicals for the young, viz., *The Adviser*, whose circulation is over 50,000, and the *Band of Hope Review*, with a circulation over 250,000. There are also two *Quarterly Reviews*, with a joint circulation of about 10,000. There are two societies on a large scale supported by teetotalers—the first, the Temperance Provident Institution, with an annual income of £114,000, and the second the Temperance Permanent Land and Building Society, with an income of £77,000. As the excessive use of strong drink is the greatest curse of the country, so these societies must be reckoned among its greatest blessings.”

But let us enter into a few particulars. In England, the BRITISH TEMPERANCE LEAGUE is still actively and usefully employed in promoting the cause of total abstinence. The agents find constant employment in lecturing to societies and in visiting among the people; and much new ground has been thus broken up. At present they have eight agents employed. During the past year the number of lectures delivered was 2,317, of which 196 were delivered to Bands of Hope. The Rev. S. A. Steinthal, of Liverpool, and the Rev. E. F. Quant of Bolton, are the secretaries. *The British*

Advocate is the weekly organ of the League and is under the editorial management of the Rev. Dawson Burns. On the 3rd March of the present year a paper was read before the Liverpool Association for the promotion of social science, by the Rev. S. A. Steinthal on the licensing system. The paper was afterwards published. Great exertions have also been made by the committee to promote the closing of public houses on Sunday, and nearly 9,000 printed forms of petition were sent out for signature, during the past year.

Turning now to the NATIONAL TEMPERANCE LEAGUE, we find a large amount of temperance work being performed. First we have a deputation to Ireland, consisting of the Rev. Hugh Allen, M.A. (now D.D.), and the Rev. D. F. Sunderland. Next, Mr. Thomas Beggs is the representative of the committee at the *Internationale Congrès de Bienfaisance* at Brussels, where he presented a valuable paper on "*Intemperance and British Temperance Societies*." Then, in connection with the National League, we have the re-engagement of John B. Gough, who arrived in England, a second time, in July, 1857, and was welcomed to London at a meeting of the friends of temperance, assembled at the house of Mr. George Cruikshank. Mr. Gough's engagement terminated in August, 1860. Two years had been spent under the direction of the National Temperance League, and one year under that of the Scottish Temperance League; during the three years he visited almost every town in Scotland, and many of the more

important towns in Ireland, while in England he delivered 399 addresses, to at least 500,000 hearers, of whom about 12,000 signed the pledge of total abstinence. The agents have all been constantly and usefully employed; one being engaged in visiting the military at Aldershatt, another in visiting the sailors in the port of London, another in lecturing on the chemistry of intoxicating drinks, and another in visiting the clergy, forming Bands of Hope, &c.

In addition to this regular work much good has been accomplished by the lectures and drawing-room meetings of Mr. Samuel Bowly and Mrs. William Fison; also by the honorary services of Mr. G. C. Campbell, Mr. George Howlett, Mr. James McCurrey, and many other ministers and gentlemen who, under the direction of the committee, devote a large portion of their time to the visiting of London and provincial societies. No organ of the National League is published, but the *Weekly Record of the Temperance Movement*, first commenced in 1856 by Mr. Tweedie, one of the honorary secretaries, contains full reports of the League's operations. Samuel Gurney, Esq., M.P., and Mr. G. C. Campbell, are the treasurers; Mr. William Tweedie and Mr. John Phillips, honorary secretaries; and Mr. Robert Rae, secretary.

In August, 1861, the Social Science Congress was held in Dublin, and the temperance movement was largely and efficiently represented there—delegates being present from the National, British, and Scottish

Leagues, and from the United Kingdom Alliance. An important paper, on *Intemperance and Pauperism*, was read by Benjamin Scott, Esq., F.R.A.S., Chamberlain of London, who represented the National League, and was afterwards published and extensively circulated.

The importance of the press in reference to the temperance movement has been repeatedly acknowledged, and cannot be over-estimated. Fully realizing this fact, and believing that Mrs. Wightman's valuable work, *Haste to the Rescue*, was calculated to do much good among the clergy, the committee of the National Temperance League, at the commencement of the present year, sent out, gratuitously, through the post, 10,000 copies of an edition of that work, specially prepared for the occasion, to as many clergymen of the Church of England; having also previously sent a large copy to the library of each of the divinity colleges in the United Kingdom. Much good resulted from this movement, and many pleasing letters were received from clergymen in all parts of the country.

At Bristol we have the WEST OF ENGLAND TEMPERANCE ASSOCIATION, and at Newcastle, the NORTH OF ENGLAND TEMPERANCE LEAGUE, both working well. The former (established June 19th, 1837) was re-organized on August 10th, 1858, and is under the able and efficient secretaryship of Mr. J. G. Thornton. The *Western Temperance Herald* is the organ of the association.

The North of England Temperance League has for

its secretaries Messrs. Daniel Oliver and James Rewcastle. It sustains three agents, but its operations are considerably extended by the gratuitous labours of several honorary agents, and last year between 700 and 800 public meetings were held. One hundred and ten societies are in affiliation with it. Its last annual report shewed income for the year, £546—expenditure, £466.

Several district associations carry on local operations in various parts of the country with considerable success. Among these are the Midland Union, the Northamptonshire Union, the North Staffordshire Association, the Birmingham and Wolverhampton Association, the Lancashire Temperance Union, the South Yorkshire Union, the Leeds Union, the East Cornwall Union, the West Cornwall Union, the South Wales Temperance Association, the Oxfordshire Temperance Association, and the East of England Temperance League, which last was formed at Ipswich, on November 14th, 1861, and which is at present very successfully promoting the work in the counties of Norfolk, Suffolk, and Essex.

On the 9th November, 1860, a remarkable social meeting of reclaimed drunkards was held in connection with the Manchester and Salford Temperance League. The company assembled numbered about 500, of whom 343 were reclaimed drunkards. Amongst others present were the Rev. P. Thomson, M.A., Rev. T. G. Lee, Rev. E. H. Weeks, Rev. D. F. Sunderland, Thomas Bazley, Esq., M.P., Mr. Alderman Harvey,

Mr. Alderman Heywood, Mr. W. Morris, Mr. W. Armitage, Mr. J. Hanson, Mr. G. Darling, and others. Of the 343 men who had been reclaimed 2 had kept their pledge for 27 years, 6 for 26 years, 9 for 25 years, 4 for 24 years, 3 for 23 years, 4 for 22 years, 6 for 21 years, 7 for 20 years, 5 for 19 years, 9 for 18 years, 11 for 17 years, 10 for 16 years, 5 for 15 years, 6 for 14 years, 3 for 13 years, 12 for 12 years, 17 for 11 years, 11 for 10 years, 6 for 9 years, 5 for 8 years, 4 for 7 years, 14 for 6 years, 14 for 5 years, 21 for 4 years, 28 for 3 years, 52 for 2 years, and 76 for 1 year, which was the shortest period received.* A similar meeting was also held in St. George's Hall, at Wolverhampton, in connection with the temperance society there. Both of these meetings excited great attention, and the testimonies borne to the advantages of total abstinence were of a very striking character.

In London the cause is worked successfully by the several local societies, and where all are working so well, it would seem invidious to name any in particular; and yet it would be impossible not to make special mention of the efficiency and zeal of the societies meeting at Albion Hall, Fitzroy Hall, Hawkstone Hall, Portman Hall, the Sailors' Institute, Shadwell, &c., &c.

Among the various instrumentalities employed for disseminating the principles of total abstinence, the BAND OF HOPE UNION, having its offices in London, deserves honourable mention. The Rev. G. W. McCree

* See Report—Manchester and Salford Temperance League, 1860.

is its present secretary, and it has four agents in active operation. *The Band of Hope Record* is the organ of the Union, and is ably conducted. The objects of the Band of Hope Union are to form new Bands of Hope, and to assist, as far as means will allow, such as are already in existence. To employ authors of acknowledged talent in the production of works adapted to the present state of the movement. To circulate approved publications on the subject. To employ agents qualified to interest the young, and to organize on a right basis local Bands of Hope. These objects it has steadily kept in view, and effectively carried out. The agents deliver lectures, illustrated by dissolving views, which have been found very useful in awakening the attention of the young. A remarkable meeting was held, during the past year, in the Metropolitan Tabernacle, when the Rev. C. H. Spurgeon delivered a lecture on "The Gorilla, and the Land he Inhabits," under the auspices of the Union, and in aid of its funds. A. Layard, Esq., M.P., occupied the chair on the occasion.

The importance of Bands of Hope cannot be overestimated; hence juvenile meetings, and efforts put forth among the young, form a valuable adjunct to the operations of nearly all temperance societies. The Rev. D. F. Sunderland one of the agents of the National Temperance League, devotes a large portion of his time and attention to this department of labour. The *Salisbury and Winchester Journal* of April 16th,

1859, gives the following notice of one of these meetings :—

“The Rev. D. F. Sunderland, who has been lecturing here and in the neighbourhood during the past fortnight, delivered an address, interspersed with religious anecdotes, to the Sunday scholars of all the Nonconforming bodies in this city, in the Wesleyan Chapel, Church-street, on Sunday afternoon last. It is computed that there were 1,400 children present, besides their teachers and friends, for the latter of whom there was only standing room, the whole of the sittings of this large chapel being occupied by the former, who were very attentive, and left the place in a most orderly manner. This gathering of the juveniles is the largest that has taken place since the jubilee, kept some years ago in commemoration of the establishment of Sabbath schools by the venerable Robert Raikes, who is generally acknowledged to be the founder of these noble institutions.”

During the year some forty or fifty thousand juveniles have thus been brought under the influence of temperance principles, and there is good reason to hope that the seed which has thus been sown broadcast will be productive of a great and glorious harvest.

In 1856 the BRISTOL BAND OF HOPE LEAGUE was formed; and in the November of that year Mr. Samuel Sims was engaged as the travelling agent of the League; and in the prosecution of his work he visited sixty places in England and Wales, delivered about one

hundred and twenty lectures to 30,000 persons, (principally children) and took about 3,000 pledges.

The LEICESTER BAND OF HOPE has also worked well. Last year the committee feeling the importance of bringing the Band of Hope movement before teachers and others connected with Sabbath schools, they invited the Revs. S. Ancliffe and S. Withington, to deliver addresses upon the importance of the Band of Hope movement as an auxiliary to Sunday schools. These rev. gentlemen complied with this request, with a willingness that showed at once that their hearts were in the cause. The meeting was held in the large hall, and notwithstanding the unfavourable state of the weather, the room was crowded with an attentive audience. When the speakers had concluded, the Rev. R. W. McAll proposed, and Mr. Kellett seconded, the following resolution:—"That believing the drinking system to be detrimental to Sabbath school success, we commend the principles of the Band of Hope society to the attention of the teachers of this town, and suggest that societies be formed in connection with the respective schools." This motion was carried unanimously.

Last year, also, the committee of the Leicester Band of Hope, in conjunction with the committees of the Nottingham and Sheffield Sunday School Band of Hope Unions, made arrangements for a grand Band of Hope gala, in the Nottingham Arboretum. Upon arriving at Nottingham, the different societies met in the market

place, when, after a melody had been sung, a procession was formed, at least a mile in length, consisting of 5,000 young teetotalers, who marched to the Arboretum accompanied by five bands of music. Upon arriving those beautiful grounds a meeting was held, when short addresses were delivered by several ministers and gentlemen from Sheffield, Derby, Nottingham, and Leicester.

THE UNITED KINGDOM ALLIANCE has recently gained the commendation and patronage of Lord Brougham, who said at the Social Science Congress at Glasgow, that "the proposal of the Grand Alliance well deserves a careful consideration—the plan of enabling a certain proportion of the inhabitants in every district—a proportion considerably above the commercial majority—to give the magistrates authority for placing the district under a general repressive Act, passed with such modifications as, according to the Acts' provisions, may be allowed in the peculiar local circumstance." And it is this scheme which for the past few years the Alliance has been endeavouring to promote. Their Permissive Bill does not by enactment there and then prohibit the traffic in intoxicating liquors, but simply provides that on application of any district the votes of the ratepayers shall be taken as to whether the traffic shall exist in that district or not; a majority of two-thirds of the ratepayers being necessary to decide the question. This Bill has not yet been introduced to Parliament, but the Executive are not wanting in zeal in their endeavours to place the subject well before the

country. The Permissive Bill is the authoritative embodiment of the objects, principles, and policy of the United Kingdom Alliance; and was formally adopted at the annual meeting of that association held in October, 1857, since which time they have also adopted the following "Alliance Test Question," to be submitted to all candidates for Parliamentary election: "Will you, if elected, support a measure to confer upon a majority of two-thirds of the ratepayers of any borough, parish, or township, the power to prohibit the sale of intoxicating liquors within their respective districts?" In London there is a *London Auxiliary to the United Kingdom Alliance*; and in Scotland there is a *Scottish Permissive Bill Association*.

Some slight notice must be taken of a few other direct or indirect influences upon the temperance movement in England. Long and earnestly have total abstiners laboured to promote the closing of public houses on Sunday. Thousands of petitions have, session after session, been presented to parliament; although with but little success; an association has therefore been formed in Hull for the purpose of "obtaining a legislative enactment to prohibit the sale of intoxicating liquors between the hours of eleven on Saturday night, and six on Monday morning."

Another association was originated at Leeds in October, 1860, having for its object the promotion of union among the various branches of the temperance movement. On the 30th January, 1861, about thirty

influential promoters of the cause met at Andrew's Temperance Hotel, Leeds;—Joseph Pease Esq., in the chair,—when the following resolution was passed unanimously after careful and thorough discussion.

“That, having read the resolutions passed at the meeting of the 17th October last, and seriously considered the whole subject, this meeting concludes that, in order to promote as far as possible the common object which its members have in view, a UNITED TEMPERANCE COUNCIL be constituted, consisting of influential men connected with the temperance cause, to collect statistics, to consult on matters bearing on the temperance question, to give recommendations and suggestions as may from time to time seem advisable, and to concentrate their power and influence for the promotion of the temperance movement, it being understood that in carrying out the foregoing object no executive action shall be taken interfering with the principles or operations of any existing organization.”

Fifty ministers and gentlemen were then nominated members of the United Temperance Council. E. Pease, Esq., and Rev. S. A. Steinthal were chosen secretaries. This union professes to be based on such common ground as is open to all friends of the temperance cause; but the council can only take up the position of recommending and suggesting action, and is unable on its own responsibility to initiate or conduct any public agitation.

The agents of the various associations are men of intelligence and zeal, and are prosecuting their work in their various spheres of labour with praiseworthy energy and considerable success. Many of the old advocates are still in the field. James Teare, Thomas Whittaker, G. E. Lomax, R. Gray Mason, and many others, still plead the cause of abstinence with power and effect; some new advocates have more recently entered upon the work, John De Fraine, and J. Lawrence Gane, are everywhere received with pleasure, and are effecting great good. Recently at Lampeter, South Wales, Archdeacon North, and J. B. Harford, Esq., a wealthy county magistrate, with many other influential parties, signed the pledge after listening to a lecture by Mr. Gane. So great indeed was the interest excited at Lampeter, that the authorities of St. David's College made an alteration in the class hours, to enable the students to attend the meeting. Nearly all the young gentlemen were present, and a large proportion signed the pledge.

Mr. Thomas Irving White, is one of the old and tried advocates, and to him belongs the honour of commencing a vigorous movement amongst the soldiers at Warley Barracks, which has been attended with the most gratifying results. The first meeting was held on the 30th September last, and since that time 599 have signed the pledge; of whom not more than 60 are known to have broken it. Amongst those who have become members are 1 captain, 1 schoolmaster, 1 serjeant-major, 20

serjeants, 22 corporals, and 19 bombardiers ; the remaining 535 being gunners.

In December last, a series of meetings, intended for the commercial young men of London, was inaugurated; the first meeting being held in the Egyptian Hall of the Mansion House, which was kindly granted for the purpose by the Lord Mayor, in compliance with a requisition signed by nearly one hundred of the largest firms in the city. "The meeting was a decided success; the able speakers, Mr. Benjamin Scott, Dr. Carpenter, Mr. Samuel Morley, Mr. Bowly, Mr. Samuel Gurney, M.P., and Mr. Charles J. Leaf, having enforced their views with so many striking facts and unanswerable arguments, that the large and singularly interesting audience responded to the sentiments expressed with an intelligent enthusiasm that was in the highest degree encouraging to every temperance reformer who enjoyed the privilege of being present."* Subsequent meetings held in other places, were addressed by Lieut.-Colonel Wakefield, Rev. Newman Hall, and others. In December, also, the Rev. Robert Maguire, incumbent of Clerkenwell, delivered his *First Words on Temperance* in Exeter Hall, on the anniversary of his signing the pledge. Mr. Maguire has since established a large and flourishing temperance society in his own parish, and is using his great influence in every possible way to promote the cause.

* National Temperance League: Sketch of Operations,
December, 1861.

Scotland has not been behind in the great work of promoting sobriety. In Scotland, the progress of temperance has been most marked and unequivocal. In that country there has been for some years past a steady and most decided decrease in the number of licences, and the steady progress of reformation was never more manifest than during the year 1860. Thus in Glasgow, in 1840, the public-houses amounted to 3,010; whereas they were then only about one-half, being about the same number that existed forty years ago, when the population was much less. In Edinburgh, the licensed houses were 1,563 in 1831, but in 1857 they were only 753, or less than half. The decrease in the country places has not been quite so great; but, in extending the comparison over the whole of Scotland, it is found that the decrease is from 30 to 40 per cent. The decrease in the consumption of spirits is not less striking. This decrease amounts actually to $22\frac{1}{2}$ per cent. on the entire consumption of spirits in Scotland, but, if the increase of population be taken into account, the result shows a decrease of 27 per cent. In Scotland the clergy have very largely espoused the temperance cause, and to their moral support Scotland is greatly indebted for the firm hold which it has taken among the ranks of private virtue and piety. Thus the Commissioners in their report on Forbes Mackenzie's Act, say,—“We feel bound to advert to the important fact, which was fully established in the evidence given before us, that there has, of late years, been a marked improve-

ment in the habits of the people of Scotland, with regard to sobriety."

At the annual meeting of the Scottish Temperance League, held in May, 1859, the following resolution, proposing a popular veto in reference to licences, was adopted:—

"Whilst believing that the traffic in intoxicating drinks, as beverages, is essentially wrong, and however stringently regulated, never can become safe to the community, or entitled to the sanction of the State; and whilst of opinion that the country should rest satisfied with no enactment which does not there and then, and by the Imperial Legislature itself, prohibit the whole traffic; yet, having regard to the present state of public sentiment, and to the probability that, ere long, the Licence Laws will be subjected to Legislative revision, this meeting instruct the directors to take measures to secure such an amendment of these laws as will enable a majority of the inhabitants of any parish, municipal ward, or other district, to veto any number of licences in their respective localities." Efforts are being made to introduce this clause into a Bill now before Parliament.

The press of the Scottish League still teems with important publications—*Alcohol, its Place and Power*, and *Nephalism*, both by Professor Miller; *The City, its Sins and Sorrows*, by Dr. Guthrie; *The Temperance Cyclopædia* and *Our National Vice*, by the Rev. William Reid; *The Temperance Pulpit*, *The Scottish*

Review, &c., have all had a large circulation, and been very useful. The membership of the Scottish League is now 7,267 in number.

The GLASGOW ABSTAINERS' UNION is, as the name implies, a union of temperance societies of Glasgow; president, Mr. Neil McNeill; secretary, Mr. James Lawson. The seventh anniversary was held on the 4th May, 1861. This association is distinguished for its exertions to blend popular recreation and amusement with the more direct operations of the temperance movement. For several years, during the winter season, it has provided, every Saturday night, popular concerts in the large City Hall, and these have drawn a large number of persons from the public-house. The cost of these concerts during the last year was upwards of £2,000, and among the more eminent of the artistes who appeared during the season were—Miss Dolby, Mademoiselle Vaneri, Madame Weiss, Madame Louisa Vinning, Florence Lancia, Mr. Weiss, Mr. Augustus Braham, Mr. Allan Irving, Mons. Sainton, Mr. Remenyi, and the Brousil Family. Fourteen excursions were also arranged during the summer season, and 9,625 tickets were sold; among them was an excursion to London. The directors have also a number of coffee-stands on the streets, from three to seven o'clock every morning, and attach much importance to this part of their operations.

In connection with the AYRSHIRE TEMPERANCE UNION we notice that the agents have, during the year,

addressed 100 meetings, having an aggregate attendance of about 10,000; they have also visited 3,500 houses, distributed 6,000 tracts, and induced upwards of 1,000 persons to adopt the abstinence pledge. It appears that there are about 40 societies connected, or in co-operation with, the Union; and it is estimated that 1,800 adults and 1,200 juveniles have joined the movement in Ayrshire during the last twelve months, and that there are at present about 7,000 adults and 4,500 juvenile abstainers in the county.

In Dundee a most successful series of fifty open-air meetings was held during the months of May, June, July, and August. At some of these, held on the sabbath evenings, there were audiences of more than 3,000 people. These were conducted by the agents and other friends of the Scottish Temperance League.

The twenty-fifth annual report of the Edinburgh Total Abstinence Society for 1861 shows an income of more than £420, of which nearly £190 arise from subscriptions, and £126 is spent in salaries. No less than £43 5s. 3d. is received from members' schedules and cards, which indicates a considerable accession of members during the year.

Ireland has been visited by a revival both in religion and temperance. In short, the two movements have gone hand-in-hand together.

A temperance association exists in connection with the Irish Presbyterian Church, and twenty-two of the ministers have gone out as deputations to advocate

temperance, giving their services gratuitously. Six new tracts—12,000 of each have been issued by the association—which, with other grants, amount to 80,000 published during the year. There are 169 members, 17 probationers, and 21 students—in all 207, connected with the institution. In their last annual report, they state that “nothing has tended so much to promote the temperance cause as the revival of religion. In many districts *drinking* and drunkenness have, to a large extent, disappeared, public-houses have been abandoned, and publicans, in many instances, have been led, by an awakened conscience, to abandon the traffic.” In one town it is said that as many as twenty-five drinking places have been given up.

The Presbyterian Church in Ireland has been very active in the cause of temperance. The first meeting of friends “for the purpose of organizing an association in connection with the General Assembly, to oppose the spread of intemperance on total abstinence principles,” was held in the School-room of May-street Church, Belfast, on July 4th, 1850. At that meeting only fifteen persons were present, but a committee was appointed “to draw up a statement of the definite course of action which the association to be formed should adopt.” This committee met in February, 1851, and drew up the basis of the association, which was adopted by the first general meeting held in May-street Session-room, in July, 1851. To this constitution twenty-two members gave in their adhesion. There are now 69 ministers

enrolled members, and the association has a balance in hand of £57 7s. 4d. The Rev. Dr. Knox is treasurer, and the Rev. W. Johnston, secretary. The Rev. J. N. Harkness laboured most indefatigably as secretary till 1860, when he resigned from ill health.

The first annual report of the COUNTY AND CITY OF CORK TEMPERANCE ASSOCIATION has just been issued, which says :—"Since the commencement of our operations, about 700 persons have joined the society, the majority of whom have remained faithful to their resolution. Through the mistaken friendship of acquaintances and others, some have violated their pledge ; but at present we have about 600 consistent abstainers exclusive of those enrolled by the branch societies."

The Irish Temperance League is also in active operation ; and we have now a teetotal Bishop who has recently been raised to the Episcopal Bench ! The Rev. John Gregg, Archdeacon of Kildare, is the new Bishop of Cork. The new Bishop does not conceal his views on the subject of the evils caused by drink, as is clearly shown by the following extract from a speech delivered by him in the Metropolitan Hall, Dublin :—

"I advocate," says the Right Reverend the Lord Bishop of Cork, "I advocate total abstinence upon the christian principle of self-denial. I say to myself, 'I think I will help to create a more wholesome public opinion, and my own opinion will be of more weight when those who know me know I do that which I recommend others to do.' I do not indulge myself in a

glass of wine, and, therefore, neither my servants nor any one else will say, 'If you take a glass of wine I will take a glass of porter or of punch.' I have often been applied to by drunken persons when I was a moderate drinker. They said to me, 'You take a glass of wine?' I replied, 'Yes; but I stop when I ought to stop.' But then they said, 'Oh! we stop, too.' They pleaded cold, fatigue, &c., for drinking. But now, as a teetotaler, I will say, 'If I abstain from drink, and go through cold and labour—mental and physical—very well without wine, much less ardent spirits; if I, an old man, can do without it, I do not see what a young man wants with it.' "

Turning our attention to Wales, we find, in 1859 and 1860, that a remarkable temperance revival took place in Glamorganshire, Monmouthshire, and other parts of the principality. At Tredegar Iron Works, upwards of 7,000 men, women, and children, signed the pledge; at Ebbw Vale, there were about 1,000, and in Dowlais, between 3,000 and 4,000. This revival was chiefly owing to the labours of Mr. Reece, commonly called "Cheap Jack," an itinerating cutler; and so much was his influence dreaded, that he was not permitted to go near the works at Rhymney, because the company have a large and lucrative brewery there. But the teetotalers came over from Tredegar, and paraded the streets, and, as it were, took the place by storm: and the result was, that about 3,000 of the Rhymney people signed the pledge. At one monster gathering it is calculated that

upwards of 12,000 took part in the proceedings. The Dowlais Iron Works were closed for the day, to allow the workmen an opportunity to attend.

It is to be regretted, however, that this revival was not of such a permanent nature as could have been desired, yet much good was done and the SOUTH WALES TOTAL ABSTINENCE ASSOCIATION is looking well to the interests of the cause in the principality.

Thus we bring our summary to a conclusion. The temperance cause is still progressing; and by and bye sobriety will prevail. Captain Forbes says of the Dahomans, "Drunkenness is not allowed; nor is there, except in Whydah, much opportunity for it. As a public example, the king kept a drunkard and fed him on rum, and exhibited him at the Customs, that his emaciated and disgusting appearance might shame his people from making beasts of themselves: this terrible example is dead."* Surely it shall not be worse with us. The customs in relation to drink, the fashions which uphold these customs, the prejudice against total abstinence, must all give way before the truth. But let us each do what we can, and do it now; and the blessings of those who were ready to perish shall rest upon us, and "God, even our own God, shall bless us; God shall bless us, and all the ends of the earth shall fear him."

* *Dahomey and the Dahomans*, by F. E. Forbes, R.N., Vol. I., p. 30.

CHAPTER X.

MEMORIALS OF THE DEPARTED.

A TO L.

ADDLESHAW, JOHN, born November 22nd, 1801, in the town of Brigg, Lincolnshire; died, November 18th, 1859. He was steady and thoughtful in youth, and very early became a member of the Wesleyan Methodist Society; and before he had reached his seventeenth year he became a local preacher. He signed the pledge in the year 1836, and soon began to teach the principles of total abstinence. In 1838, a number of societies in Lincolnshire employed him for three months, and in the following year he was employed for six months by a number of societies in Yorkshire. In 1840, he became connected with the British Temperance League as one of their lecturers, and continued to labour with them till the time of his death. It is said that, in a lecturing career extending over twenty years, he cannot have addressed fewer than 5,000 audiences, and travelled upwards of 60,000 miles. On the 5th and 6th of November, 1859, he lectured at Heywood, and this was his last public work. During the following week, he was to have taken several appointments in Cheshire, but he was obliged to keep his bed, and after suffering severe pains from an obstruction of the bowels, he expired on Friday, November 18th, at his house in Wood-street, Bolton. Provision for his declining years, or, in the event of his death, for his

widow, had been previously made by the executive of the British Temperance League.

AITKEN, JOHN, died in Edinburgh, on May 17th, 1855, aged forty-eight years. Mr. Aitken was born in Edinburgh, and was one of the first who joined the total abstinence movement, in which he was a persevering labourer ever after. Owing much to the cause, he was no sooner embarked in it, than he felt a desire to extend it, and for nearly twenty years he was one of the most indefatigable men in the movement. Impressed with the desirableness of having hotels established where food and sleep could be obtained without the proximity of intoxicating liquors, he opened, in the High-street of Edinburgh, the first teetotal coffee-house in Scotland. He took an active part in the cause of reform, and along with such men as Mr. Robert Lowery and Mr. Henry Vincent, he often advocated the cause of the people. In the teetotal movement he was, as we have said, indefatigable. He was earnest and active in committees, and eloquent on the platform. He was generous and warm-hearted, and was ever ready to help the needy teetotaler. He was interred in the Grange Cemetery, Edinburgh, his remains being followed to the grave by one of the largest and most respectable parties of mourners ever seen at the funeral of a private citizen in Edinburgh.

ALEXANDER, PETER, died suddenly at Newington, Surrey, in 1858. For many years he was an active member of the National Temperance League, and a useful and unpaid missionary in the cause of temperance. Always diligent in his self-imposed duties, he literally died in his work, for having taken an active interest in the preparation of a meeting for Mr. Gough, at the "Horns," Kennington, he was suddenly seized with a fatal illness, and died on the eve of the meeting.

ALLEN, JOHN. One of the early gratuitous advocates of the total abstinence movement. He resided at Portsea, in Hampshire. In one of his journals, dated 1836, he mentions having walked through the Isle of Wight, giving lectures in every town and village.

ANDERTON, HENRY, born at Walton-le-Dale, near Preston, December 3rd, 1803; died June 21st, 1855. Mr. Anderton was formerly a member of a political union in Preston, which held its meetings on Sunday evenings in public-houses. Seeing much drunkenness resulting from this course, he endeavoured to do away with the custom of "drinking for the good of the house" by proposing payment for the use of the room. While on a visit to Eccles, near Manchester, Mr. Anderton joined the Old Temperance, or Moderation Society, and soon began to advocate the cause in public. He afterwards became a total abstainer; and it is said that "from the first day to the last appearance he made upon our platform, he was the supreme attraction at all meetings of the early temperance reformers." His style of speaking was vehement, rapid, infinitely diversified as to matter, and interspersed with the productions of his muse, which delighted by their humour, pathos, and freshness. At Hulme he was presented with a silver medal and chain, August 6th, 1836. Of late years he was less seen on the temperance platform. In 1848 he removed to Bury, as agent to the Lancashire and Yorkshire Railway Company.

ANDREW, JOHN, sen., born August 11th, 1764; died, March 25th, 1860. At the time of his embracing the temperance cause he was a corn miller and maltster in Leeds; he, however, immediately abandoned the malting business, although it was an exceedingly profitable one. He presided over the first great temperance festival in Leeds on Christmas Day, 1835.

ANDREW, JOSEPH, son of the above, born January 29th, 1812, at Micklehurst, in the parish of Mottram, Cheshire, near to where Lancashire, Yorkshire, and Cheshire meet. Began to abstain in 1835, and continued a strict teetotaler until his death (July, 1847) from fever, after a short illness. Occasionally he wrote for a temperance periodical, the *National Temperance Advocate*, when published in the Isle of Man. But he was best known and very popular as a speaker. A near relative states, "He had considerable reasoning power, a vivid imagination, and an intense love of the beautiful and sublime in poetry and oratory. He was often humorous and witty, and always displayed great earnestness and energy on the platform. Generally, his speeches were prepared with care. He hated everything mean and dishonourable, and he had great conscientiousness. He was a warm friend and helper of movements for the spread of education, international peace, anti-slavery principles, and religious liberty."*

ANDREWS, Rev. EDWARD, LL.D, a justly celebrated minister of Walworth, died suddenly at the close of the year 1841. On the evening of his death he had taken the chair at a temperance meeting, which he left a little before nine o'clock in excellent health and spirits. It appears that on his way home he called upon a relation, who went home and supped with him. He had complained that on leaving the school-room, he felt a pain in his chest, which he attributed to the sudden change of atmosphere. He had been liable to similar attacks in his chest. His relation left him about eleven o'clock, when he appeared quite well, and was very cheerful. The female servant was called up by Mrs. Andrews, between one and two o'clock in the morning, when she found her master sitting up in bed; she procured some warm water, of which he partook, and some water to bathe his feet. He was very sick. After a

* See *Temperance Dictionary*, by Rev. Dawson Burns.

short time the doctor desired her to go to bed, but she was called up again by Mrs. Andrews almost immediately after. She then found him lying on the side of the bed, moaning faintly. She assisted in lifting his head on the pillow. His eyes were then closed, and he never spoke or moved afterwards. Medical assistance was immediately obtained, and an attempt was made to bleed him, but without success; he was quite dead. His death is attributed to some affection of the heart. He left a widow and ten children to lament his loss. He was fifty-five years of age. Dr. Andrews was, for many years, a very popular preacher, and for the last eighteen months a very zealous and able advocate of the principle of total abstinence. He was the author of several works which are held in much repute.

ARDERY, JAMES, was a humble and pious christian, as well as a zealous teetotaler. He was for many years a consistent member of the Wesleyan connection, and was for some time employed as butler in the Theological Institution. He took a very prominent part as leader of teetotal musicians at festivals in London, and was well known and greatly esteemed at Albion Hall, and other societies. His last illness lasted but one week. He died at Hackney, January 26th, 1843.

AUBREY, GEORGE, joined the Temperance Society in the spring of 1837, from which period he devoted the whole of his leisure to the promotion of its objects. He sustained the offices of Treasurer of the Farringdon branch, member of the City and North of London Auxiliary Committee, &c., and up to the period of his illness, about ten months since, he faithfully and successfully discharged the duties of these various offices, and was instrumental in raising the Farringdon branch to a state of great prosperity. After a long and painful illness, he departed this life in peace, on Monday morning September 27th, in the thirty-eighth year of his age.

BAKER, ISAAC, one of the early advocates of the cause in Huddersfield, where he died, on Thursday, October 6th, 1859, at the age of seventy-one. Few in that locality served the cause with more zeal, or carried out its principles with more consistency than he did.

BAKER, WILLIAM RICHARD, born at Waltham Abbey, on September 3rd, 1798; died at his residence, Down House, near Sutton, in Surrey, on the 28th September, 1861, aged sixty-three years. At the age of six years, he removed with his parents to Colchester, where he was placed at school, and made rapid progress in the rudiments of knowledge. Two years afterwards he was sent to Ashburton, in Devonshire, where he was placed under the care of a paternal aunt, and where he attended the Latin and Grammar School. In 1812, he was sent to the school of Dr. Dunn at Witham, in Essex, to finish his education. After leaving Witham, he expressed a wish to visit the shores of the Mediterranean, and accordingly he was sent to Lisbon, Naples, &c. He appears, however, soon to have tired of a seafaring life, and became anxious to return home. At the age of twenty-one he became a student of Wymondley Independent College; and at the close of 1821, he settled as a minister over a Congregational Church at Ramsey in the Isle of Man, where he remained till 1826, when he became pastor of the Independent Church at Shepton Mallet. In the month of September, 1836 (the year before leaving Shepton Mallet,) after attending a lecture on total abstinence, he, with thirteen others, signed the pledge, which he faithfully kept to the end of his days. He now threw himself heartily into the temperance movement, and we find him visiting Bristol, Bath, Frome, Wells, and other places in the West of England. He was soon invited to become secretary of the New British and Foreign Temperance Society. In 1838 he published his well-known work, entitled "The Curse of Britain," and afterwards the "Idolatry of Britain." In

addition to his labours in the temperance cause, he continued for some years to preach on the Sabbath. Soon after his arrival in London, being then resident at Stratford-le-Bow, he gratuitously ministered to a congregation at Leytonstone, and this he continued to do for a year, preaching twice on the Lord's Day. He afterwards did the same at a large chapel in the Commercial-road. Towards the close of the year 1840, he removed to St. John's Wood, having previously regarded the population in that neighbourhood as destitute, to a great extent, of church accommodation and religious privileges. He procured a suitable site for the erection of a Congregational Chapel, and had the satisfaction of seeing the building raised, and on its completion he became the pastor of the Portland-town Independent Church, over which he presided with great acceptance until the year 1851. Soon after this time he became "Resident Director" of the Temperance Provident Institution. In the active fulfilment of the duties of this office, Mr. Baker continued till a very short time previous to his death. His remains were interred in the Cemetery, Lower Norwood, and were followed to their resting place by many of the directors of the Temperance Provident Institution, and of the committee of the National Temperance League.

BALLANTYNE, Rev. JOHN, died in Edinburgh, on October 3rd, 1860. He was long resident at Emerald-hill, Melbourne, in Australia; and was an earnest friend of the temperance cause.

BARRETT, RICHARD, died suddenly, on April 4th. 1855. He was among the earliest and warmest friends of the temperance cause. For many years he sat on the committee of the Bible Society; and was also a judicious and generous supporter of the Anti-Slavery Society, and other philanthropic institutions. He was also an active member of the committee of the National

Temperance Society, until failing health compelled him to relinquish this post. From the commencement he was also a zealous friend to, and a warm supporter of the United Kingdom Alliance.

BATCHELOR, WILLIAM. He was a surgeon in Dunstable, and a valued member of the Independent Order of Rechabites. He died somewhat suddenly, in February, 1843. His hand and heart were both warm in the temperance cause—and thousands had reason to bless God for his exertions on their behalf. In his private life he was a man greatly beloved, while as a public man there was a strict and faithful determination to walk fearlessly on in the path of integrity and uprightness. He was appointed medical officer of the Luton Poor Law Union; but as he conscientiously abstained from administering alcoholic liquors to the sick, he underwent a bitter persecution, and in 1842 was rejected at the re-election to that office. This induced him to publish a pamphlet of sixty pages, entitled "*Trial and Persecution of a Teetotal Surgeon*;" with important and conclusive testimonies from eminent physicians, surgeons, and apothecaries, proving that all curable diseases can be cured without the aid of alcoholic fluids;" three editions of this pamphlet were immediately disposed of.

BEARDSALL, Rev. F., was born September 6th, 1799, in the Tontine Inn, Sheffield, then kept by his grandfather. Becoming attached to the General Baptists, and having studied in the Theological Academy of that denomination, he accepted a charge at Oak-street, Manchester, July 12th, 1834. There he became acquainted with the advanced temperance principle which had been advocated in Manchester by a Preston deputation in the July of 1833, and the system of entire abstinence meeting with his cordial approval, he signed the teetotal pledge, September 6th, 1834. He forthwith

commenced a society in connexion with this place of worship. Nothing could surpass Mr. Beardsall's devotion to the temperance cause as a means of benefitting the bodies, souls, and homes of the people. His attention being drawn to the sacramental wine question, and to the desirability of providing an unfermented species to supersede the intoxicating wines in common use, he manufactured an unfermented wine, of which 5,000 bottles were sold between 1837 and 1841. In 1837 he published a *New Temperance Hymn Book*. In 1836, *The Star of Temperance*, a weekly periodical, was commenced, of which, in conjunction with Joseph Barker, then of Chester, he was the editor. In 1840, he published a treatise on the wine question; and in 1841 he became founder and president of the "Manchester and Salford Institution for propagating teetotalism on christian principles." Desirous, however, of visiting America, arrangements were made, and on May 13th, 1842, he embarked for New York. On the 25th of June following, while almost within sight of land, he died, and his body was committed to the great deep.

BEAUMONT, ALDERMAN THOMAS, surgeon, of Bradford, died on Sunday, October 16th, 1859, in the sixty-fifth year of his age. In recording his death, the *Morning Star* thus speaks of him, "Mr. Beaumont was a man highly gifted by nature, and the faculties with which he was endowed he had diligently cultivated by study. In his profession as a surgeon he was eminent; and in his position as a citizen and member of the town council he was not less distinguished. He was connected with most of the benevolent and philanthropic institutions of the town, and the persuasive eloquence with which he advocated their claims will long be remembered by those who had the pleasure to listen to his appeals. He was a warm and sincere advocate of the temperance movement, and from his professional knowledge, and the fact of his having been himself a total abstainer for up-

wards of thirty years, he felt he could speak with some degree of authority. His convictions, too, of the evils, physical, mental, and moral, resulting from the use of tobacco in all its forms was so deep that he could not let a favourable opportunity for impressing these convictions upon others escape unimproved ; and arrangements were made for his delivering a public lecture, on this important subject, in the Temperance Hall, Bradford, on Tuesday evening." He did not live, however, long enough to deliver this lecture.

BISCOMBE, WILLIAM. This zealous and successful advocate of teetotalism died on Sunday, October 11th, 1846, after repeated attacks of paralysis. William Biscombe is said to have been no ordinary or common man. Few could sit for an hour in his company without feeling their own inferiority. As a lecturer his speeches were full of sound sense, solid argument, genuine patriotism, and manly piety. His principal *forte* was humour, in which he was excelled by few. He was once a great drunkard and an irreligious man, but for twelve years he employed his talents in the service of God and man with much acceptableness and usefulness.

BLAIR, GEORGE, president of Cluny Abstinence Society, met an untimely end, while engaged in his employment at the railway loading bank, near Cluny Bridge. While stepping off a loaded waggon on to the bank, his foot slipped, and he fell backwards, and struck his shoulder against the buffer of the waggon, from which injury he died the next day, March 7th, 1862. Ever since the formation of a temperance society—before the days of abstinence—Mr. George Blair had been a staunch friend of sobriety. A society having been organized in the year 1846, Mr. Blair became its active president, and on all occasions was most zealous in promoting its interests.

BONIFACE, CHARLES VALENTINE, died 8th of August, 1861, aged thirty-nine. While an apprentice he became a teetotaler. At the early age of sixteen, his master (a shipwright) failed, and he entered the Trinity service, and was appointed with others to the "*Sunk Light*," off Harwich. From thence he made a voyage to the West India Islands. Returning to his native land stern and uncompromising as a teetotaler, and imbued with pure Christian principles, he sought an appointment, and was accepted as chief carpenter, on board the *John Williams*, Missionary ship. He returned again to England after a three years' voyage, and commenced with more energy than physical caution to address public meetings in London, at Brighton, and along the south coast, and ever since was among the devoted unpaid lecturers to the London Temperance Societies. He wrote much for the local press of his own parish, and frequently addressed out-door as well as in-door audiences. His strength was taxed and his energy exhausted, and friends and medical men both alike begged him to relinquish his self-imposed work. His own business demanded a large share of attention, and these efforts broke down his system, and he fell a victim to injudicious mental and physical exertion at the early age of thirty-nine. He rests from his labours, and his work follows him. He was buried in the City of London Cemetery, Ilford. We conclude our notice by an extract from a long and able article in the *Clerkenwell News* :—"It may sound like the usual tombstone eulogy to say, that the deceased was most highly respected amongst all who knew him; but this we can say, that St. Luke's vestry and guardians (in which assemblage the deceased had many opponents, but was without an enemy) are loudest in the acknowledgments of his talents and worth. It is true that Mr. Boniface may have held only a local celebrity, but all who knew him must have known the integrity of his heart in commercial, religious, and moral bearing, and his opponents will be

ready, with his dearest friends, to mourn his early loss, though they may rejoice in the thought that he has attained to the knowledge of 'another and a better world.'"

BOWLY, CHRISTOPHER, died after a few days illness, at Cirencester, on October 14th, 1851, in the seventy-ninth year of his age. He was a very liberal supporter of the National Temperance Society, as also of the temperance society in his own town, where he erected, entirely at his own expense, a beautiful Temperance Hall, at the cost of about £2,000; and at his decease he left sufficient provision for its future repair in the hands of trustees. His object in erecting this hall cannot be better described than in his own words at its opening, on the 15th December, 1846. "It has afforded me," he says, "great pleasure and satisfaction to have had it in my power to erect this hall, which I wish to be devoted *primarily* to the advancement of the temperance cause, and also to the promotion of all benevolent and philanthropic objects unconnected with sectarian or political party; to the spread of useful knowledge by literary and scientific lectures, and, indeed, to *any* purpose which is calculated to increase the welfare and happiness of my fellow-men."

BROTHERTON, JOSEPH, M.P. This philanthropist and patriot was called to his rest early in the year 1857. He was one of the oldest vice-presidents of the British Temperance League, and was a consistent temperance reformer of nearly fifty years standing. He died rather suddenly, on the 7th of January, while proceeding from his residence at Pendleton to Manchester in an omnibus. He had long had a seat in the House of Commons. His funeral was a public one, and was attended by upwards of 100 carriages, representing nearly every public body in the district, including deputations from the Town Council, Chamber of Com-

merce, and the temperance societies. The Bishop of Manchester, the High Sheriff, and several members of Parliament were also present. The Rev. Mr. Metcalfe of Philadelphia, conducted the service. The remains were interred in the New Cemetery, Eccles New Road, Salford.

BROWN, DAVID, born at Slateford, in Scotland, in 1819; died of typhus fever, caught, it is believed, in the discharge of the duties of his office, on January 31st, 1848. Being born of poor, but respectable parents, and his father dying while he was very young, he was early sent into the world to labour for his support, and for some years was engaged as a gentleman's servant. He, however, managed, in some way or other, to get himself bound to a tradesman, and acquired a knowledge of business which was useful to him in after life. From the commencement of the temperance movement in Edinburgh, in 1837, Mr. Brown was its steady, unflinching, and active promoter. In 1846, the committee of the Edinburgh Total Abstinence Society had agreed to advertise for a missionary, when Mr. Brown, although his business prospects were of the most cheering character, resolved to become a candidate for the situation. No sooner did the committee hear of this, than they laid aside all thoughts of advertising, and unanimously elected him to the office; and he afterwards discharged the duties of that office with a zeal which never seemed to weary. The following is a copy of a minute, unanimously approved of by the committee of the Edinburgh Total Abstinence Society, and recorded in their books, relative to his death:—

“4th February, 1848.

“The committee desire to record, with deep regret, the decease of their late agent, Mr. David Brown, which took place on the 31st January, from typhus fever, and the high respect they entertained for his memory as a young man of promising talents and exemplary piety, amiable and unostentatious manners, zealous and conscientious

in the discharge of his duties, and an efficient labourer in the cause of total abstinence and other benevolent and religious institutions in this city. The committee would further express their sincere sympathy with his bereaved mother, of whom he was the chief, or only support."

BROWN, JOHN, died at Millbrook, Southampton, on October 7th, 1857. He was a humble, but zealous teetotaler for sixteen years, and served as one of the committee. During his illness his medical attendant recommended him brandy and water, and having inquired what it was to do for him, he refused to taste it, preferring, as he said, to die sober. He lived until he was seventy-two, and his end was peace.

BUCKINGHAM, JAMES SILK, born in 1786, died June 30th, 1855. He first saw the light "in the pretty little marine village of Flushing, within the harbour, and just opposite the town of Falmouth, in Cornwall." His father was a seafaring man, but died when James was about seven or eight years old. He had but little schooling; but, as early as eight years of age, he had a "strong love of reading." At the age of nine he went to sea. On his third voyage, in 1797, the vessel in which he sailed was captured by a French corvette, and he passed several months as a prisoner of war at Corunna. On abandoning the sea he appears to have tried his hand at various kinds of employment, as bookseller, printer, &c., and seems to have led a somewhat gay life. He was, however, induced one evening to enter a church in Plymouth Dock, and the truths he there heard took deep root in his heart. He says, "My repentance was sincere—I determined to begin a new life." Mr. Buckingham married early in life, laid out his capital in merchandise, and embarked with it for Malta. He afterwards visited Smyrna, Egypt, Arabia, Palestine, Asia Minor, Mesopotamia, Persia, &c. We cannot follow him through his numerous travels by land

and by sea, the details and results of which he has published in many volumes. There is scarcely a spot in the wide world, of any public interest, which Mr. Buckingham did not visit. The temperance movement never had a more thoroughly devoted and able supporter. He laboured, by his pen and his voice, to promote the cause, both in season and out of season. In 1834, being then M.P. for Sheffield, Mr. Buckingham succeeded in obtaining a select committee of the House of Commons "to inquire into the causes and extent of the evils of intemperance, with a view of recommending some safe and efficient remedy." The evidence taken before the committee was afterwards published, and has long formed a text-book on the subject. In 1851, Mr. Buckingham became the president of the London Temperance League, on its formation, and continued to sustain that office till his death. His published works are very numerous.

BULTITUDE, MARY ANN, died on 22nd of March, 1842, at Great Yarmouth, in the eighty-second year of her age. For nearly the whole of her life she was a practical abstainer from all intoxicating drinks; and was a truly consistent member of the Yarmouth Total Abstinence Society, since April, 1837.

BURNS, Rev. W. H., D.D. He was born at Bo'ness, on the 15th of February, 1779, and died on 8th of May, 1859, in the eightieth year of his age, and the fifty-ninth of his ministry. In 1791, when only thirteen years of age, he was entered a student in the University of Edinburgh, and in 1799 he was licensed to preach by the Presbytery of Stranraer. He was soon afterwards appointed minister of the parish of Dun, where he continued for about twenty years labouring quietly but assiduously among his people. In 1821, he was translated to Kilsyth. In this place he

found that "intemperance was fearfully prevalent: all ranks or classes were more or less affected by it." This state of things deeply impressed his mind, and gave a tone and direction to his views on this subject which continued through life. He became the founder of the Free Church Total Abstinence Society, and laboured zealously in the cause to the end of his days.

BUSTARD, JOHN, died on Tuesday, the 26th of February, 1861, aged sixty-three. He was for many years a well-known advocate of the total abstinence cause, and every other movement calculated to raise his fellow-man from the degrading vice of intemperance, and the evils springing therefrom. Being a son of toil himself, a bricklayer by trade, and having been more than twenty years ago reclaimed from drinking habits, he on every occasion, as opportunity served, was most zealous in the cottage, the parlour, the chapel, or the open air, in persuading and prevailing upon all who heard him to abandon for ever the use of intoxicating drinks. His mode of advocacy was peculiar to himself; although simple, he was earnest and truly sincere. Hundreds of families once wretched and miserable will long remember their pleasing and altered positions in life through his persuasive and energetic appeals. He not only embraced entire abstinence and perfect sobriety as the safest stepping-stone to self-reform, but many years ago united himself to a Christian Church, and lived to the last a monument of God's mercy. For twenty-six weeks he was painfully afflicted with sickness, yet, still patient and waiting for the coming of his Lord, often expressing to his friends when they called to see him, "Thank God, friends, I have not to look for religion now, when sickness has come; it is well for me that I sought the Lord in my strength, for now he is my rock and my hope." His remains were interred in the new cemetery, Salford, on Sunday, March 3rd, followed to the grave by several hundreds of mourning friends,

most of whom had been rescued by the same means from the evils of drunkenness and vice.

CADBURY, RICHARD TAPPER, was born at Exeter, in 1768, and died at Edgbaston, Birmingham, in 1860, being therefore in the ninety-second year of his age. He was a highly-valued member of the Society of Friends. He was one of the earliest members of the Birmingham Auxiliary Bible Society, in which he evinced a lively interest to the close of life. The societies for the promotion of temperance, peace, and the abolition of slavery, earnestly engaged his attention. For many years he was a member of the Committee of the General Hospital, dispensary, and other charitable institutions; and his active and useful services as a town commissioner will be long remembered.

CARD, NATHANIEL, was a native of Ireland, and born in Dublin, in the year 1805, and died at Manchester, March 22nd, 1856. In early life he appears to have evinced a serious, active, and benevolent turn of mind, and while yet a very young man, he gave evidence of his concern for the welfare of his fellow-creatures, by cheerfully giving up his time in visiting and relieving the poor in connection with various charitable institutions which have long adorned his native city. One of those institutions, in which he specially interested himself, was for the suppression of beggars, by supplying them with various useful occupations, by which they might earn their own living. About the age of fourteen he was bound apprentice to his uncle, the late George Birkett. Nathaniel Card was highly respected by his master during his apprenticeship, and was observed to be a diligent attender of the meetings for worship of the Society of Friends, of which he was a member to the time of his death. During the ravages of cholera in Dublin in the year 1831 (or 32),

Mr. Card visited, at great personal risk, the dwellings of the afflicted, many of whom he was instrumental in relieving, by various applications and remedies which his energy and kindness of heart suggested. But Mr. Card's name will be longest remembered from his connection with the United Kingdom Alliance for the legislative suppression of the liquor traffic—which movement he was the means of originating in the year 1852, and to which he consecrated the closing years of his life. His *forte* was not the platform, but his business-like habits and his zeal in the promotion of every good work, enabled him to render good service to every enterprise with which he was connected; and his frequent visits to London, in furtherance of the Alliance movement, will not soon be forgotten by any who had the pleasure of his acquaintance. In the autumn of 1854, the citizens of Cheetham Ward, in Manchester, sent a deputation, soliciting his consent to accept a seat in the council chamber, which, upon public grounds, he was induced to accept. About six months previous to his death his health began gradually to sink, until March 22nd, when, in the prime of life and in the midst of usefulness, he quietly fell asleep.

CASH, WILLIAM, died in September, 1849, from cholera. He was chairman of the committee of the National Temperance Society, and a very estimable man, both as a christian and a philanthropist. As a total abstainer, he devoted much of his time and money to the promotion of the cause.

CASTLEDEN, REV. MICHAEL, died suddenly in London, on November 5th, 1848, in the seventy-ninth year of his age. He had long been connected with the Woburn and Apsley-Guise Total Abstinence Society, and was a warm advocate of the cause.

CHAPMAN, ELLEN, died on Tuesday, January 18th, 1859, aged nineteen years, after a painful affliction which she was enabled to bear with christian fortitude. She was the second daughter of Mr. Z. Chapman, secretary of the temperance society at Lowestoft, and had herself been an energetic and most active member of the temperance society for twelve years, having signed the pledge in the seventh year of her age.

CLAY, REV. JOHN, B.D., born at Liverpool, in May, 1796. In this town he received his early education, and at the age of fifteen he was placed in a merchant's office. At the age of twenty-one, however, he left this mode of life, and entered into holy orders, and was ordained as a "literate" to the assistant chaplainship of the House of Correction at Preston; this was in 1821; and in 1823, he was unanimously chosen as sole chaplain. And now began the great work of his life—the reformation of prisoners and of prison discipline. He had a great aptitude for statistics, and the preparation of his valuable annual reports was evidently a work into which he threw his whole heart. During the long period of thirty-six years that he held his chaplaincy at Preston, he was associated with almost every good work set on foot in that town. He formed the Preston Charitable Society, the Soup Kitchen; the Mechanics' Institute, &c., were also indebted to him for support; and of the temperance society at Preston, he says, in his report for 1834,—“I write with circumspection and advisedly when I state my belief that no society, instituted for the good of the operative classes, has, within the same period, produced such cheering and undoubted evidence of its value. I know of no institution which has worked so great an amount of unalloyed good; none which, with such apparently humble means, has brought about such wonderful changes for the better—carrying peace into households from which habitual intoxication had long banished

it; competence and comfort where poverty and wretchedness seemed irrevocably fixed; and converting the ignorant and drunken infidel into a serious and sober christian." In reference to the effects of intoxicating drinks, he writes, in 1848, as follows:—"The GREAT SIN is still, even in these times of poverty and sorrow, foremost in the ranks of iniquity, or rather foremost as the leader of a host of crimes—heading on a disorderly multitude of brutal passions and vile propensities which, but for its inflaming influence, would remain dormant and harmless. It still rises, in savage hostility, against everything allied to order and religion; it still barricades every avenue by which truth and peace seek to enter the poor man's home and heart." In 1855, he says,—“In the last two years it has been my melancholy duty to converse with 1,126 male prisoners, rendered such by drink.” Overwork and anxiety began, now, to tell upon his frame. His duties at the gaol were too heavy a tax upon his strength, and he was compelled to resign his post. He now removed to Quorndon, in Derbyshire, for the benefit of his health; from thence he again removed to Leamington, and there he died, on November 21st, 1858.

COLLINS, WILLIAM, sen., of Glasgow, died in April, 1858. He was born in the parish of Eastwood, and received his education at the parish school. When about twenty-three years of age he went to Glasgow, and was soon ordained an elder in the Tron Church, and from the year 1815, when Dr. Chalmers became the minister, Mr. Collins was ever foremost in carrying out the plans of that great reformer, and was probably his most favourite elder. The temperance cause found in Mr. Collins an able advocate as early as 1829, when he attended a meeting held by Mr. John Dunlop, and encouraged him to proceed in his labours. Mr. Collins was the first enrolled member of the Glasgow and West of Scotland Temperance Society, which was

formed in November, 1829. In June, 1830, he started *The Temperance Record*, and acted, both as its editor and publisher. His labours as a public advocate were only limited by time and strength. He visited most of the towns of Scotland and England; and by immense labour founded the British and Foreign Temperance Society in London, in 1831. He declined joining the teetotal movement; but he afterwards, some years before his death, became an entire abstainer, adopting what is known, as the "long pledge." He was an honorary director of the Glasgow Free Church Abstainers' Society at the time of his death. In 1851 the Directors of the Scottish Temperance League published his *Harmony between the Gospel and Temperance Societies*; and he continued interested in the proceedings of that League till his death. Mr. Collins was a man of immense energy and power, and indomitable perseverance.

COTTERILL, J. H., died July 11th, 1860, aged sixty-nine years. He was a resident in Bath, and a liberal and active supporter of the temperance movement.

COULBURN, JAMES, died at Manchester, on July, 8th, 1861. James Coulburn was for many years a most inveterate drunkard. But twenty-one years ago he was prevailed upon to attend a temperance meeting, and there he was convinced that hard as his case was it was not hopeless; he therefore signed the pledge of total abstinence, which he faithfully kept until death. On the 9th of November last a meeting of reclaimed drunkards was held in the Roby school-rooms. On that occasion he was one of the speakers. The following week James gave a graphic description of his condition as a drunkard, and of the wonderful changes effected in his person and circumstance by the adoption of the pledge. The committee of the temperance society with

whom he had so long worked, met on the day following his death, and resolved to give him a public funeral. This took place July 14th, when about nine hundred friends followed his remains to the grave.

COURTENAY, A., surgeon, died on January 3rd, 1855. He was a laborious and zealous friend to the temperance cause, and did much good, both by his pen and his voice. Among many other things, he published in 1841 a pamphlet on *The Moderate use of Intoxicating Drinks ; being the Substance of a Lecture, &c.*

COUSINS, SAMUEL. He departed this life June 2nd, 1842. He was secretary to the Kensington and Bayswater Total Abstinence Society. He had been a zealous and active member of this society since its formation, and never spared himself time, or trouble, in forwarding its interests. This feeling seemed strong in death ; for when visited by some friends a few days before, he earnestly inquired about the state of the society, and expressed a wish that it might prosper. Another friend he wished to be present at his funeral, and to see that no intoxicating drinks were used on the occasion. He was a member of the Independent Chapel, Hornton-street, Kensington, under the ministry of Dr. Vaughan. The grim monster death had lost all terror to him, and he could meet him through faith in Christ, as a welcome visitor. He made every arrangement respecting his funeral, and then sweetly fell asleep in Jesus without a groan. He was also secretary to the Star of Freedom Tent of the Order of Rechabites, and agent to the United Kingdom Total Abstinence Life Association.

CRAWFORD, WILLIAM, a well-known temperance agent, died early in 1852. He signed the pledge in 1837, when, to use his own words, he "was not at the time possessed of half-a-crown's worth of property in

the world, but was in debt at every public-house where they would trust" him. In June, 1840, he became a regular advocate, and continued to promote the cause of temperance, till his illness, in 1851. During this time, he had lectured in twenty-eight counties, besides the Isle of Man, and had travelled 25,853 miles, delivered 1,785 lectures, preached 188 sermons, addressed 120 schools, and received 11,000 signatures to the pledge.

CRUMP, CHARLES, a "veteran in the cause" of total abstinence, died on the platform of the Phoenix Hall, Goldsmith's-row, Hackney-road, on the 8th of May, 1859. His funeral took place on the 15th, at Bow Cemetery, and the body was followed to its last resting-place by a procession of upwards of five hundred brothers of the Phoenix Order, and numbers of other teetotalers.

DAVIES, Rev. JOHN, superintendent of the Welsh Merthyr Tydvil Circuit, and chairman of the Second South Wales District, died on Sunday, December 21st, 1845, in the sixty-first year of his age, and the fortieth of his ministry. On the morning of the day on which he died he preached an impressive sermon at the Welsh Chapel, Merthyr. In the evening he left home in company with his son to go to his evening appointment at Dowlais. He had not proceeded far, however, before a blood vessel ruptured, and in less than a quarter of an hour he expired. He was a firm advocate of the cause of total abstinence, and himself a consistent abstainer.

DAWSON, J. H., born April 2nd, 1806; died at Kelso, June 12th, 1861. He was editor of the *Kelso Chronicle*, and a cordial friend of the cause.

DENNINGTON, JAMES, died at his house, No. 24, Northampton-square, Clerkenwell, on the 18th of July,

1858, aged eighty-four. He was long a member of, and subscriber to, the funds of the National Temperance Society. His will was of a very peculiar character. The personal property of the deceased was sworn under £4,000, and the following are some of the legacies contained in the will:—"To the Rev. Thomas Dale, vicar of St. Pancras, 100 guineas in trust, to be used by him in the promotion of church building on any land in his parish which may be in mortmain, but not otherwise; lamenting, as I do most deeply, that he should have been so ill requited for his most meritorious and indefatigable zeal, by the opposition of many and the indifference of others; and to the said Thomas Dale, in the event of his living on strict total abstinence principles, 400 guineas in trust, to be applied to the same purpose as the 100 guineas. To the Society for the Suppression of Vice, £100; to the Associate Institution for Improving and Enforcing the Laws for the Protection of Women, £100; to my executors, in trust for such society as they shall deem best calculated to promote teetotalism, £100; to Mrs. Harriet Beecher Stowe, in trust for the promotion, in the way she may deem best, of the abolition of Negro Slavery, £50; to the Indigent Blind Visiting Society, £50; to the Hackney Female Penitent Refuge, if still carried on on total abstinence principles, £50; to the Royal Fire Escape Society, £50; Chimney Climbing 'Boys' Midland Association, £50; to the Cancer Hospital, Brompton, £50; St. Mark's Hospital, City-road, for diseases of the rectum, £50; Islington Protestant Institute, £50; Lord's Day Society, £50; Asylum for Idiots, £50; Ladies' Association for Female Idiots, £50; Indigent Blind Relief Society, £50; to the Rev. Robert Maguire, Incumbent of St. James's, Clerkenwell, *in the event of his living on strict total abstinence principles*, £100. All the legacies to be paid within six months, and free of legacy duty."

DICK, Rev. JOHN CRICHTON, M.A., died on his voyage to Benares, on the 27th June, 1859, after a short illness, aged twenty-five years. He was a promising young man, and from a boy had taken a lively interest in the great cause of temperance, which ripened with his years and terminated only with his death. He was ordained on February 16th, 1859, at Bradford, as a missionary to India, and looked forward with great hope and enthusiasm to the time when he should be engaged in preaching the gospel.

DICK, ALEXANDER, father of the above, was also a devoted abstainer. He died about the year 1854. He signed the pledge of total abstinence in Edinburgh at the commencement of the movement, after which he laboured with untiring zeal and perseverance as a home missionary in Hull and Bradford for more than twelve years. He also took a special interest in the young, and was instrumental in rescuing not a few unfortunate females from the paths of the destroyer.

DOWDEN (Rd.), RICHARD, died at Cork, on Monday, August 12th, 1861. A gentleman whose liberal hand was always distributing seeds of temperance. Wherever his sound judgment directed, sustained by his large-hearted benevolence, were his efforts ever visible for the amelioration of existing social evils. He was an untiring supporter of the temperance cause. When Father Mathew commenced the movement, Mr. Dowden immediately joined him, and materially assisted him in propagating it by his eloquent appeals. He was a man of great benevolence and public usefulness, was widely known in the paths of science and literature, and a liberal and active politician. In the language of the local papers, he was an active member of the town council for many years, and filled the office of chief magistrate of the city. Of late years, Mr. Dowden had retired from the excitement of public life; but he still

busied himself in the furtherance of useful and charitable works. He punctually attended the meetings of the Literary and Scientific Society, of which he was censor; and he actively promoted the interest of the Blind Asylum, with which he had been officially connected for years. After a useful and well-spent life, Richard Dowden (Rd.), expired in a hale old age, universally regretted for his amiable and sterling qualities by all classes of his fellow-citizens.

DUNN, DAVID, died March 18th, 1862, at Hutsontown, in the seventy-sixth year of his age. For upwards of a quarter of a century he took a very active part in the advancement of the temperance reformation. Twenty years ago he actively employed himself in getting up temperance meetings at Dove-hill, and other parts of Glasgow; but for the past ten years he was chiefly employed as a temperance missionary in the more destitute districts of that city. He was quiet, plodding, and unostentatious in his manner, and was an especial favourite with the people he visited, among whom he was instrumental in doing much good. He was confined to his bed for the last few months and at length died, as, for upwards of forty years, he had lived, a humble yet sincere believer in the truths of christianity. His attachment to, and interest in the temperance movement, also continued to the end. His remains were interred on Saturday, March 22nd, when the Rev. Dr. Paterson of Glasgow delivered an address over the grave.

DUPE, WILLIAM, died on September 23rd, 1843, aged ninety-five years. Mr. Dupe was born January 1st, 1749, at Stoney Stoke, near Wincanton, Somerset, in which neighbourhood he served an apprenticeship to a smith, and when a very young man he could, by his superior vigour, and the weight of the hammer he wielded, produce double the number of nails in a

given time than any competitor. Mr. Dupe went to Oxford upwards of sixty years ago, and more than half a century since fixed the copper globe on the Observatory. For many years Mr. Dupe wrought as a gunsmith, and enjoyed a high reputation in his trade; but he was essentially a projector; continually devising some new thing; from the culture of the potato to some of the most difficult tasks of the mechanic and engineer. At different times he obtained no less than ten patents for various useful inventions. In the summer of 1841 he made a discovery relative to the growth of trees, for which Lord Abingdon gave him the sum of five pounds. Several years ago he taught Sir Robert Peel, then a member of Christ Church, the art of working in iron; and many distinguished members of the University delighted to witness his labours, and listen to his unaffected and curious conversation. Mr. Dupe was three times married, and had a family of thirteen children, the eldest of whom, now surviving, is sixty years of age, the youngest an infant of two years. Up to a very recent period he exhibited no marked symptoms of either mental or bodily decay; and at Christmas last he addressed a large meeting at a temperance festival. The most remarkable fact in connection with the long life and great vigour of the patriarch is, that he was the son and grandson of water-drinkers; and when his life was drawing to a close he stedfastly refused to take wine, ordered by his medical attendant, and made it one of his last requests that there might be no drinking at his funeral.

EATON, JOSEPH, died at Bristol, May 25th, 1858. He was a vice-president of the National Temperance League, and one of the most liberal supporters of the temperance cause in general. Ready and liberal in every good work, he was the means of doing a vast amount of good. His house was always largely stocked with supplies of temperance literature, which he dis-

tributed freely with an unsparing hand. During a long life-time he devoted himself with equal zeal and sagacity to the cause he had so heartily espoused, and shortly before his death he bequeathed for the promotion of temperance the richest legacy that has ever augmented the funds of this great cause. He set aside £15,000, the half of which is to be paid to the Committee of the National Temperance League, under certain conditions. Ever solicitous for the zeal and sincerity of the friends of temperance, his will provided that for seven years the interest of this large sum of £7,500 should be paid to the National Temperance League, and that at the close of that period the entire sum should become absolutely the property of this association, if the trustees of the testator were then satisfied that the bequest had not injured the general funds of the temperance cause, by lessening the liberality of old friends. The other half was left in the same manner to the British Temperance League. A considerable legacy was also left to the United Kingdom Alliance. Mr. Eaton was never married. The following resolution was unanimously passed by the Committee of the National Temperance League; the British League, and other societies also passing similar resolutions:—"The Committee of the National Temperance League, having been officially informed of the death of one of their vice-presidents, Joseph Eaton, Esq., of Bristol, which took place May 25th, 1858, desire to put upon record their deep sense of the loss they have sustained by his removal. His amiable character and Christian deportment secured for him the esteem and affection of a large circle of acquaintance; while his long connection with the temperance movement, and his unremitting exertions to promote its progress, by his intelligent advocacy, both on the platform and through the press, and by his large and repeated pecuniary contributions, as it gained for him the admiration of the entire temperance community, will occasion his removal by death to be deeply

felt. The philanthropy of Mr. Eaton was as expansive as it was generous: and while, in common with all the leaders of the temperance movement he believed intemperance to be the chief source of ignorance, disease, crime, and misery, and total abstinence from intoxicating drinks to be the only rational and efficient remedy, his munificent endowment of the Bristol New Hospital, his liberal contributions to numerous eleemosynary and benevolent institutions, together with his private charities, demonstrated his earnest desire to ameliorate human suffering, in whatever form it presented itself. The memory of such men is blessed; and while the committee rejoice to be assured that their friend and coadjutor 'passed peacefully away, in humble reliance on the merits of the Redeemer,' they earnestly pray that Divine Providence may be pleased to raise up many who shall emulate his bright example." His funeral was attended by deputations from various societies.

ELIAS, Rev. JOHN, a celebrated Welsh Calvinistic minister, was born at a small village near Pwllheli in the county of Carnarvon, on May 6th, 1774, and died June 8th, 1841, in the sixty-eighth year of his age. For the long period of forty-seven years he laboured with singular diligence and success as a minister of the gospel. His usefulness in reclaiming backsliders from religion, and in the conversion of sinners was very great. He took great interest in the Bible Society, and also in the London Missionary Society. The cause of temperance was always greatly encouraged by him. The vice of drunkenness was most odious to him, and he would warn the people against it in a very striking and forcible manner. He became a member first of the old temperance society, and subsequently of the Total Abstinence Society; and the last public act of his life was attending a meeting of this society in the winter of 1840, at Llangefui Chapel, where he addressed the members,

giving them most useful directions, founded on gospel principles. On coming out of the chapel, though very weak, he joined in a procession and walked at the head of the children, occasionally turning round to address the bystanders.

ELLERTON, JOSEPH, the oldest teetotaler in Beverly, and founder of the temperance society there, died on the 22nd January, 1862, aged seventy-one years. He was a hatter by trade, and formerly used malt liquor to a considerable extent; but he signed the pledge at the first temperance meeting held in the town, and was a firm and consistent teetotaler for twenty-five years.

EVANS, Rev. CHRISTMAS, an extraordinary and zealous Welsh Baptist minister, was born in Cardiganshire, on Christmas day, 1766, and died in Swansea, July 19th, 1838. He had long been a consistent total abstainer, and effected much good in Wales, by zealously advocating the cause wherever he went.

EVANS, EDWARD, died at Neath, Glamorganshire, on the 13th of April, 1859, in the twenty-fifth year of his age, being born at Birmingham, on the 27th of July, 1833. In 1838, he removed with his parents to Neath, where his father died the following year. His desire for the acquisition of knowledge was so great that he was induced to visit Norway and Spitzbergen, in order that he might be able to "contemplate the sublime scenery of the frozen regions." On his return home he communicated the result of his travels in three very interesting lectures, in the Town-hall at Neath. He was a truly consistent member of the Society of Friends, and was a "quiet, earnest, and successful worker," in the management and support of various benevolent institutions, especially the temperance society, in the town and neighbourhood in which he resided. He was secretary to the Neath and South Wales Temperance

Association, one of the managers and assistant secretary of the British Schools, secretary to the Library, and an active member of the committees of the Bible, Religious Tract, Benevolent, and Peace Societies; and such was the estimation in which he was held by his fellow townsmen, that a month after his decease, a special meeting was held, in the Town-hall, and largely attended, "to commemorate his public and private worth."

FARQUHARSON, ALEXANDER, of Burntisland, Scotland, died early in 1855. His love for total abstinence, as a great personal and national regenerator, was remarkable. He was the heart and soul of the movement in his own town. His fund of anecdote and humorous stories rendered him a great favourite alike with adults and juveniles. He had a well-informed mind and a fine literary taste, and besides gaining several prizes for essays to John Cassell's *Working Man's Friend*, he contributed some able papers to various leading periodicals on both sides of the Atlantic.

FINDLAY, WILLIAM. He was born at the farm of Benacres, in the parish of Symington, in the year 1783, and died at Kilmarnock, on the afternoon of Sabbath, the 23rd of June, 1850, under very serious and impressive circumstances: while attending divine service he was suddenly seized with an apoplectic fit, and immediately expired. Mr. Findlay was a retired sergeant, and rendered military service during the Peninsular War. He was wounded at the battle of Talevera, and, being thereby compelled to fall into the rear of the British army, was subsequently taken prisoner by the French, from whom, however, he soon made his escape. He afterwards rejoined the army, and became one of the guards of Napoleon at the island of St. Helena. At length he was honourably discharged from the service, and settled in the town of Kilmarnock. About twelve years ago Mr. Findlay became a total abstainer, and in due time

a member of the Scottish Temperance League. He was an ardent, enthusiastic friend of the cause, and a constant attender of the weekly meetings of the society. All his powers of body and mind were at the command of the cause. Possessing a fund of humour, and some poetical genius, he was capable of pleasing and instructing juveniles as well as commending the cause to the sympathy and support of the higher classes of society.

FORBES, Sir JOHN, M.D., F.R.S., &c., died November 13th, 1861, in the seventy-fourth year of his age. Sir John was the fourth son of the late Mr. Alexander Forbes, and was born at Cuttelbrae in 1787. He was educated at the Endowed Grammar School and at Marischal College, Aberdeen, but received his medical education at the University of Edinburgh, and served for several years in the medical department of the navy. In 1814 and 1815 he was flag-surgeon to the Commander-in-Chief in the West Indies, where he was present in several naval engagements, and received the naval war medal. In 1817 he graduated as M.D. at Edinburgh University. In 1821 he introduced to the English practitioners the great discovery of auscultation by translating Laennec's treatise, and wrote an original work on the same subject in 1824. In 1830 he was appointed physician in ordinary to the late Duke of Cambridge, physician extraordinary to His Royal Highness the Prince Consort in 1840, and physician to the Queen's household in the following year. Sir John was an honorary member of the principal medical societies of Europe and America, one of the editors of the *Cyclopædia of Practical Medicine*, and the author of several professional and other works. He received the honour of knighthood in 1853, was a Fellow of the Royal College of Physicians, a Doctor of Civil Law, Fellow of the Royal Society, and for several years consulting physician to the Consumption Hospital. Sir

John Forbes was an abstainer of several years standing, and did good service to the cause at various times, both by his own pen and by his admission of articles from the pen of others in the *British and Foreign Medical Review*, of which he was the editor.

GEARY, STEPHEN, died suddenly from cholera on August 28th, 1854. He was an active member of the committee of the London Temperance League. He was also a vestryman of St. Pancras parish, in which capacity he was ever foremost in supporting every measure favourable to temperance. For some years his talents as an architect were employed in making the London gin palace the magnificent building it appears. But having become a teetotaler through the influence of Mr. George Cruikshank, about the year 1850, he was not slow in bringing his professional knowledge into the service of the cause. Accordingly, in 1851, we find him devising the Canvas Palace in the Surrey Gardens for the London League Bazaar; and shortly before his death he had issued a prospectus for a Temperance Crystal Palace, to be erected in the same place.

GIBSON, MICHAEL, died at Bhurtpore Cottage, Regent's Park, London, on October 26th, 1841, in the ninety-first year of his age. The deceased and his son both became teetotalers about the year 1838, from reading an account of a temperance meeting in Exeter Hall, in an *Intelligencer* which was given to them by some gentleman in an omnibus.

GORDON, WILLIAM, M.D., F.L.S. Dr. Gordon was born in August, 1801, and took his degree of M.D. in 1841. In 1845 he was elected president of the Hull Christian Temperance Society, and in connection with this society he laboured most indefatigably to promote the cause; and during seven years, delivered addresses which did much good. He died February 7th, 1849.

His excellent son-in-law, the Rev. Newman Hall, has written the life of Dr. Gordon—*The Christian Philosopher Triumphing over Death*.

GOULD, JOSEPH, died on 28th of October, 1856, at the age of seventy. During the earlier part of his life he was given to great intemperance, but on hearing the advocacy of one of the earlier reformers, about thirty years ago, in Church-street, Islington, he signed the pledge. Not many years after he became concerned about his eternal welfare, and soon became a member of a christian church. He constantly advocated the cause of temperance, both in public and in private, and was instrumental in doing much good.

GRANT, JOHN, departed this life December 30th, 1842, at the advanced age of ninety-three. He was a highly esteemed member of the Society of Friends, and was universally respected for his benevolence and philanthropy, manifested in his liberal support of numerous local and national institutions. He was a warm friend of civil and religious freedom, scriptural education, peace, and temperance.

GREEN, JOHN WILLIAM, died February 1st, 1860, aged seventy-eight years. From the earliest period he had been most intimately associated with temperance associations and with temperance literature. Mr. J. W. Green was one of the oldest temperance reformers in London. He was editor of the *Temperance Intelligencer*, and more recently of the *Teetotal Times*. In early life he appears to have been engaged in home missionary labours in Suffolk; he afterwards became engaged in various educational schemes, and was a zealous co-operator with Mr. John Cassell, with whom Mr. Green was engaged from the very first. His platform labours were immense; and his presence at the various meetings was always acceptable. Among

the earliest disciples of temperance, for about twenty-five years did Mr. Green sustain an honourable position in our ranks as a consistent and high-minded abstainer, and as an able and judicious exponent of our principles. His personal acquaintance with the most prominent friends and supporters of the cause, his well-known zeal, and his judicious counsels, qualified him for a leading part in the movement, and recommended him to a seat in the committee of every successive Metropolitan temperance association. He was a member of the committee of the National Temperance League from its formation, and was always at his post. The following resolution was passed by the committee of the League upon hearing of his death:—"The committee of the National Temperance League have heard with deep regret of the death of Mr. J. W. Green, their veteran and esteemed coadjutor, and they cannot separate without formally recording their sense of the loss they have sustained, and without paying a tribute to the memory of the departed."

GURNEY, JOSEPH JOHN, was born in Earlham Hall, Norfolk, on August 2nd, 1788. His education was completed at Oxford, where he had an excellent private tutor in the Rev. John Rogers. Mr. Gurney had a great thirst for knowledge, and his classical and mathematical attainments were of a high order. He had also an extensive acquaintance with the Hebrew and Syriac languages; as also with rabbinical and patristic writings. In 1818, he became a minister in the Society of Friends, and subsequently visited, with Mrs. Fry, the prisons of Scotland and Ireland. Mr. Gurney was associated with Wilberforce and others in advocating the Abolition of Slavery; nor was there indeed any good cause, with which his name was not more or less identified. About the year 1842, he became a pledged abstainer, and delivered his first address on the subject in St. Andrew's Hall, Norwich; he also spoke at a temperance meeting

in Exeter Hall in 1845. He died greatly beloved and lamented in 1847, in the fifty-ninth year of his age.

GUTTERIDGE, RICHARD, died at Dunstable, Beds, on October 19th, 1860, at the advanced age of eighty years. For many years he had been a consistent teetotaler.

HALL, JOHN VINE, father of the Rev. Newman Hall, of Surrey Chapel, London, was born March 14th, 1774 ; died September 22nd, 1860, in the eighty-seventh year of his age. He had been a total abstainer for about forty years. In early life he was a lively, genial companion, and became a ringleader among infidel and dissipated young men. Paine's *Age of Reason* became a favourite book with him. A friend, however, once lent him Porteus' *Evidences of Christianity* ; he was convinced by its arguments, and indignant at having been deceived. Pulling the *Age of Reason* from his pocket, he threw it into the fire, saying, "Tom Paine, you have cheated me ; you are a liar, go to the flames." In early life he also became the victim of intemperate habits ; but being at length led to see the folly and criminality of the indulgence, he entered on a fierce and determined struggle with the dominant and destructive appetite. So bitter was the struggle that at one time it is said he was tempted to commit suicide as the only escape from his cruel enemy. At length a physician was consulted on the probability of medicine being of use to control the disposition to intemperance. The physician declared that if he would but follow his prescription the very inclination for strong drink would be subdued in a few months. The remedy was tried ; and every bottle of medicine was taken with earnest prayer to God that he would bless the antidote prescribed. In a private box, opened after his decease, a small bottle containing a little sediment was found, with a paper on which he had thus written :—"This phial is one of up

wards of three hundred of those out of which J. V. H. drank a preparation of steel in the year 1816. It is preserved like the pot of manna, to show the way in which the Lord delivered his servant out of the wilderness—out of a horrible pit—out of his besetting sin. This medicine was persevered in from 2nd March, 1816, till about the end of September following—about seven months—and from 19th September, 1816, till 22nd November, 1836 (the present day of making this memorandum) not a drop of wine or spirituous liquor has ever passed the surface of the tongue of J. V. H., and for the last eighteen years, nothing stronger than tea, coffee, or milk has ever entered his stomach.” The prescription which had been given him by the medical man was as follows:—Sulphate of iron, 5 grains; magnesia, 10 grains; peppermint water, 11 drachms; spirit of nutmeg, 1 drachm. Twice a day. The victory which Mr. Hall thus obtained over himself was complete, and ever after nothing could induce him, ill or well, to touch intoxicating drinks of any kind. Once when wine was ordered during a severe attack of typhus fever, he said, “I would rather die.” And thus for forty-four years Mr. Hall was faithful and firm on this point, for even on his death-bed when the doctors recommended wine, Mrs. Hall said the proposal was useless. Then beer was suggested. Mr. Hall, who had been lying apparently unconscious of the conversation, emphatically groaned out, “*Never! Never!*” Mr. Hall was most devotedly attached to the temperance cause. He frequently advocated it in public, and till a few months before his death he occasionally assisted at the meetings of the Surrey Chapel Band of Hope. Mr. Hall was known as the author of that admirable tract *The Sinner's Friend*, which has been translated into thirty different languages, and of which nearly two million copies have been circulated. He retained the exercise of his faculties till a day or two before his death, when he gradually sunk into a state of unconsciousness.

HANSON, Rev. JOHN, died at Chesterfield, December 31st, 1861. He was in a "quarterly meeting" of his church the previous day until five o'clock. His health had been seriously affected a short time back, and the meeting had carried a resolution that Mr. Hanson should have three months' leave of absence, and his salary be given him. He rose in the meeting to thank them for their kindness, but his feelings overcame him; he staggered back in his chair, went home a short time after in a cab, and died in six hours. He was a hard-working man. The temperance movement and the Alliance cause lost a good advocate in him. He was for several years an agent of the Alliance, at first in the metropolis, and afterwards in the northern counties, and advocated the cause with great energy and manly boldness. He afterwards accepted a pastoral charge from a Methodist congregation at Chesterfield.

HARRIS, Rev. GEORGE, died at Newcastle-upon-Tyne, December 24th, 1859; at the age of sixty-five.

HARRISON, GEORGE WILLIAM, died at Wakefield early in 1860. He was a man of active christian habits, of generous and cordial sympathies; and the temperance, and many other good causes profited by his vigorous mind, and his liberal purse. He had attained a goodly age, but for some time past his health had been failing. He was an alderman of the borough of Wakefield, and had sustained the office of mayor.

HARRISON, WILLIAM, died about the year 1840-1. He was well known throughout London, but more particularly in the district of Bethnal Green, as a zealous and successful advocate of teetotalism. He was brought up in a Sunday school, and was a very steady youth, till, by one of the Sunday school teachers, he was induced to use small quantities of intoxicating drinks. He soon became fond of these drinks, and for some years

continued to be a slave of intemperance ; until, in the providence of God, he was brought to sign the pledge, after which he was a consistent member of the society till his death. In consequence of taking a violent cold, inflammation and erysipelas ensued, which deprived him of his reason, and in a few days terminated his existence. He was buried in the cemetery of Brunswick Chapel, Mile End Road. It is supposed that upwards of a thousand teetotalers, and about the same number of mere spectators, were present on the occasion ; a great number of them forming a funeral procession, having wands, batons, medals, &c., to which black crape rosettes were attached.

HAVELOCK, Sir HENRY, K.C.B., was born in the North of England on the 5th of April, 1795. At an early age he appears to have been remarkable for coolness and forethought. In 1804 he was at the Charter-House School, and there became intimate with Hare, Norris, Grote, Hall, Fox Maule, and others, who were afterwards celebrated in their different stations in life. In 1814 we find him a pupil of Chitty's, the great special pleader : here he had the celebrated author of *Ion* for his fellow clerk. But during the next year Havelock appears to have yielded to his military propensities, and obtained a commission in the army. Shortly after the battle of Waterloo, he was appointed second lieutenant of the Rifle Brigade. In 1823 he embarked for India. The next year a brother officer writes,—“ When I first knew Havelock, in 1824, he was only eight and twenty, but he was conspicuous as an earnest student of his profession, a chivalrous soldier, and a man of the highest integrity.” Havelock took part in the Burmese War, and was sent on a special mission to the Burman capital at Arva. In 1829 he married Hannah, third daughter of Dr. Marshman, the Baptist missionary of Serampore. In 1838 he received his captaincy—was in the Cabool campaign,

and at the battle of Sobraon, where he had a third horse shot from under him. In 1849, having, during great thirst after the battle of Moodkee, drank eagerly at a well which the Sikhs had poisoned, he repaired to England for the recovery of his health. In 1851 he again returned to India; and in 1857 we find him with a divisional command in the Persian Expedition. Then came the terrible Revolt, which for a time threatened destruction to British rule and government in India. Havelock hastened to the scene. "Appointed," writes one, "Brigadier-General at Futtehpore, at Cawnpore he held on his victorious way, till he had relieved the besieged garrison at Lucknow, who would have been blown into the air had he been a day longer, for the place was already mined. And then, worn and weary, he died, as alone christians die—died, while statesmen were considering how best they could honour him, and while all Europe was ringing with his fame." Sir Henry was not only a deeply religious man, but also an earnest and zealous teetotaler. The Rev. W. Owen says of him, that, "Observing the ruinous effects of intemperance in the army in India, Havelock became very active in promoting the temperance cause by his own example of decided temperance, and the promotion of total abstinence from intoxicating liquors, and had the satisfaction of originating a temperance society, which began with three members and increased to as many as three hundred. As a rule, he drank neither wine, beer, nor spirits; and when, at the commencement of the Affghan War, he took a little wine at the recommendation of his friends he experienced a slight attack of fever—he ascribed it to his departure from his ordinary practice; he immediately resumed his teetotal practice, stating his conviction that water drinking was the best regimen for the soldier." That Havelock's men were all the better for his example is evident. Whilst they were at Burmah, the army was suddenly apprised of the near approach of the enemy. Sir A. Campbell sent in haste

to order the men of a particular corps to occupy at once the post. The men were so intoxicated that the order could not be obeyed. "Then call out Havelock's Saints," said Sir Archibald, "they are never drunk, and Havelock is always ready." The bugle sounded, Havelock's men were equal to their duty, and the enemy was repulsed.

HAWKINS, Mrs., of Colet-place, Commercial-road, London, died, after a long illness, on January 22nd, 1858. For many years she was one of the most active and devoted friends of the temperance cause in the East of London. She was the centre of an extensive organization of ladies, who did much for the spread of temperance principles among all classes. As one of the secretaries of the ladies' committee of the National Temperance League she did valuable service. Her zeal was always wisely directed, and most satisfactory were the results of her varied exertions. The sabbath school, the bed of sickness, and various other walks of christian usefulness, largely shared her prayerful solicitude, and self-denying efforts.

HAWKINS, Mrs., of Royal Mint-street, was an earnest teetotaler for seventeen years. Her husband was treasurer of the St. George's Temperance Society, and of the Walter's Lodge of the Sons of Phœnix. After enduring a long and painful affliction, she departed this life on Thursday, October 7th, 1858. Her remains were interred in Bow Cemetery, on October 17th, when upwards of 3,000 persons followed the procession, among whom were many reclaimed drunkards who had been rescued from intemperance through her exertions.

HEARN, ANN, died at Farningham, on November 15th, 1839, in the seventy-first year of her age, having been upwards of thirty years a member of the Baptist Church at Eynsford in Kent, under the pastoral care of

the Rev. John Rogers. She was justly beloved, respected, and very highly esteemed for her wisdom, consistency, and piety. She was also a teetotaler, and that from the best of motives, namely, for the benefit of others, as the following brief extract from her diary will show:—

“1839, January 19th, evening, brought seriously to reflect on this temperance society, or as it is technically called, teetotal society. I ask myself the following questions:—

“Do you wish well to your relations?

“Do you wish well to your neighbours?

“Do you wish well to religion?

“Do you wish well to your nation?

“To these questions I could answer *yes*, no one better or more. I thought I could not die happy, if I did not countenance so noble an effort, designed to pull down such a stronghold of sin and Satan, and by reading the tract entitled *Moderation is the Parent of Intoxication*, made me come to a decided mind.

“‘Oh, that people were wise, that they would lay these things to heart.’

“‘Happy is that man in endeavouring to prevent crime.’”

When she took up the pen to sign the pledge of total abstinence, she said, “I hail with delight the dawn of this institution on our beloved country, as a means designed, with the blessing of God, to remove our national sin. I have long seen the necessity of such a society.” A few weeks before she died, an individual said to her, “This day is the first anniversary of my being a teetotaler.” “Ah!” she said, “I wish you may live to see many more. But I shall not live to see my first anniversary. But tell them all I remained firm and am ashamed of them that have disgraced their colours, and turned their backs upon the society.”

HENDERSON, JAMES, died at Leith, on April 23rd, 1862, in the forty-third year of his age. For twenty-

five years Mr. Henderson had taken the deepest interest in temperance reform, and zealously contributed to its progress by all the means in his power. For many years past he discharged, with characteristic ability, the duties of secretary to the Leith Total Abstinence Society. Mr. Henderson was distinguished as well for his public as his private virtues, and enjoyed the universal esteem of his fellow-townsmen. He entered the Shore Dues Office as an apprentice, about thirty years ago, and rose to be cashier, in which capacity he officiated for several years.

HENNESSEY, MICHAEL. On his reclamation from habits of intemperance, he joined the Suppression Society; and on the formation of the Metropolitan Catholic Total Abstinence Society, he became a member of its committee, and afterwards the treasurer of the St. Mary Moorfields Branch. He had gradually risen to comfort and respectability, and was in a fair way of making ample provision for his family. His manners were simple and unassuming. He was a ready contributor to the funds of the society, whose prosperity he was anxious on all occasions to promote. He died suddenly in 1840.

HEXHAM, JOHN RIDLEY, died on April 1st, 1858, in his sixty-eighth year. He was early put to work in his father's glove manufactory, but in the year 1810, in the heat of the French war, he accepted the Government bounty, and went into the militia. After a few years' service, he consented to being bought out by his friends, and, to their great gratification, returned home. At a later period of his life the great temperance reformation came under his consideration, and had his warm support. His views of this question were not hastily formed. He had heard, read, and maturely considered the subject; and being at length convinced of the manifold evils—physical, social, moral, and religious, ever

resulting from the drinking usages of the country and the age, he esteemed it the solemn duty of every man, on the ground of humanity, philanthropy, and religion, setting aside various other grave considerations, practically to espouse, and honestly to advocate its claims. He did so at once, abandoning the use of all intoxicating drinks, though by him taken sparingly, and recommended a similar course to all around. His labours and liberality in the cause were remarkable and well known. It is only more remarkable that his valuable life should have been sacrificed thereto, though, as he meekly and resignedly remarked, "God had done it, and designed it for good to himself and family." He had been requested to preside at a meeting held at West Hartlepool, on Monday night, March 3rd. He went at some inconvenience, still wishing to aid the good cause. The meeting was protracted (as meetings, perhaps, too often are), and it was getting about ten o'clock. Thinking it prudent to retire, he left before it broke up, and, partly from the darkness of the night and his ignorance of the road to his lodgings, he fell into one of the docks. The fall was considerable, though the tide was out; and there he lay until aid was induced by his moans. He was removed to a neighbouring house. A fracture in the thigh was apprehended, but from his intense suffering could never be operated on. In the course of a fortnight he was removed home by rail in an invalid carriage. He felt thankful to be once more placed in the bosom of an affectionate family, where every kind attention was afforded, but he gradually sank under the injuries sustained.

HOLKER, RALPH, one of the oldest of the temperance advocates in Manchester, died under very painful and peculiar circumstances, on Sunday evening, January 29th, 1854, in the fifty-sixth year of his age. He had been addressing a temperance meeting at Staleybridge, and had been very earnest in his warnings to the drunk-

ard to flee from the power of the tempting glass. It would appear that he did not leave the meeting until the latest moment, and then hurriedly ran to the railway station, to be in time for the train to Manchester. After securing his ticket, he went into the waiting-room, where he was found vomiting by the station-master, who assisted him to one of the carriages; but before the train had started, he had expired, and was carried back again to the temperance house which he had left only a few minutes previously, in apparently his usual state of health. Over-exertion, combined with disease of the heart, were the causes of his death. He was born in Manchester, in 1797, and very early in life gave way to dissipated and drunken habits. The following account of him is taken from the *Commonwealth* of February 4th, 1854:—"When thirteen years old he was a public-house singer, and a drunkard; at fifteen he became a soldier, and continued his drunken habits until he was of the age of twenty-six years; at which period, when confined in the Edinburgh barracks for drunkenness, through reading a book which had been placed in his hands, he became a sober and serious man. This continued for some time; but at length he gradually fell into dissipated habits again, as he has often since said, because he thought moderation was all right. In 1833 he was discharged from the army, and took up his abode in Manchester with his family, and commenced serving the soldiers in barracks with the articles required for cleaning their accoutrements; his drunken habits still continuing, however, he was at length forbidden admission to the barracks; and then sinking lower and lower in the social grade, he was in time compelled to apply for parish relief, and found employment as a street scavenger, at the pauper wage of ten shillings per week. While thus employed, he was induced one evening to attend a temperance meeting, and there he signed the temperance pledge—the old moderation form—determining that, with God's help, he would never drink

again. This resolution he faithfully kept ; his circumstances rapidly improved, as also did his shattered health. He became a most devoted and successful advocate of entire abstinence, for he could never believe in anything short of that for suppressing intemperance. He became one of the agents of the British Temperance Association, and in that and other capacities induced thousands to become teetotalers, travelling over most parts of the United Kingdom for that purpose."

HOLMES, SAMUEL, died September 7th, 1850, aged forty-six years. Having been reclaimed himself from habits of intemperance, he was very earnest in doing all he could to persuade others to adopt the principle of total abstinence. He was for some time registrar of the Farringdon Temperance Society, in Harp-alley.

HOLT, JOHN, one of the most successful of the early temperance advocates, died at Staleybridge, immediately after having delivered a lecture there, in 1838 or 39.

HOPWOOD, FREDERICK, departed this life on the 1st September, 1852, aged forty-nine. His temperance life divides itself into three epochs: the first, when he was resident at Pocklington, and when in the flush and vigour of manhood he served the cause frequently on the platform in earnest and eloquent addresses; the second, during the time he was secretary of the British Association, when he devoted himself to the duties of his office with a zeal and ability which secured general approbation; the third and last epoch of his life comprises the period during which he was connected with the Hull Temperance League. Under his management and influence, the Hull Society acquired power, respect, and considerable funds. He died at Bridlington, whither he had repaired for the benefit of the invigorating sea breezes. His remains were brought to Hull, and on Monday morning, September 4th, were deposited in the

beautiful cemetery near to the place where rests all that was mortal of the late Dr. Gordon. The members of the Hull Temperance League, with others of the inhabitants, testified their regard for the departed, by accompanying his remains to their earthly destination. The Rev. Jas. Sibree and the Rev. Mr. Pulsford performed the last rites of interment, and vast crowds, with sad hearts and frequent sighs, told of the loss which the town of Hull, and the temperance cause in particular, had sustained by the event which had called them together.

INWARDS, JAMES. He was secretary to the Houghton Branch of the New British and Foreign Temperance Society; and died November 27th, 1838, after a painful and lingering illness, which was borne with exemplary christian meekness and patience. As an officer of the total abstinence society, he was zealous and indefatigable; so long as his health permitted he laboured hard in the cause, and was the instrument of doing much good in that place, where he was nearly the first to adopt the principles, the success of which he was spared to witness. On the Saturday following his decease, his mortal remains were deposited in the place where other branches of the family are interred, in the Baptist Burial ground, West-street, Dunstable. He was carried to the grave by members of the society. The corpse was preceded by a numerous and respectable company of the Dunstable and Houghton Society, and the minister and doctor, who are also teetotalers. This was the first temperance funeral which had taken place in the town of Dunstable; the sight was very imposing, and respect and seriousness appeared to rest on the countenances of the numerous spectators. Not one drop of intoxicating liquor was used on the occasion. The following day (Sunday) a funeral sermon was preached at the Baptist Chapel, Houghton, to a very crowded audience. The members of the society

occupied the gallery, wearing their medals. The Rev. Mr. Smith, a teetotaler, preached an excellent sermon from the words of St. Paul, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." He spoke of the patience and benevolence of the deceased, as a christian; of his zeal and activity as a member of the temperance society, and of the numbers present in that congregation whom he had been the means of restoring to the paths of sobriety and peace.

JAMES, Rev. JOHN ANGELL. This eminent divine was born at Blandford Forum, in Dorsetshire, on June 6th, 1785, and died October 1st, 1859. Like most men who have been eminent and honoured in the church of Christ, he had a godly mother, who was wont to take her children to her chamber, and with each separately, to pray for the salvation of their souls. He was early apprenticed to a linendraper, at Poole, but becoming seriously impressed with divine truths, it was suggested that he might be useful in the ministry of the Gospel, and he became, therefore, a pupil in the academy of Dr. Bogue, at Gosport, in the year 1802. In 1804 he went to Birmingham, and was ordained on May 18th, 1805. He continued faithfully to fulfil his ministry till the end of his days, a period of fifty-four years. Mr. James early devoted himself to authorship. In 1815 he prepared *The Sunday School Teacher's Guide*. *The Anxious Inquirer after Salvation* was published in 1834, and has had a circulation of upwards of half-a-million copies in the English language, and has been translated into several other languages. His *Pastoral Addresses*, originally intended for his congregation, have been circulated to the extent of a million copies. His *Young Man from Home*, a most admirable book to put into the hand of a youth as he leaves for business, has already reached 88,000 persons, each of whom may have given several others a perusal. For young women, too, he prepared an admirable *Guide*; and parents,

teachers, church members, and ministers have each received his counsels in a book. He has comforted the widow by a seasonable work. He has expounded and commended the graces, "Faith, Hope, and Charity," in separate volumes. At his death the following calculation was made of the number of copies of his smaller works, which had been sold by the Religious Tract Society:—

<i>Anxious Inquirer</i>	- - - -	456,421	
Royal Edition	- - -	20,217	
32mo	- - - -	101,227	
Welsh	- - - -	7,710	
Italian	- - - -	160	
German	- - - -	429	
French	- - - -	279	
			586,443
<i>Pastoral Addresses</i>	- - - -		1,049,319
<i>Young Man from Home</i>	- - - -		88,001
<i>Christian Progress</i>	- - - -		37,817
<i>Believe and be Saved</i> , 32mo	- - - -		30,260
<i>Path to the Bush</i>	- - - -		13,813
<i>Elizabeth Bales</i>	- - - -		8,262
Tracts:— <i>Believe and be Saved</i>	- - -	450,900	
<i>Your Great Concern</i>	- - -	128,250	
<i>The Pious Collier</i>	- - -	121,575	
<i>The Man that killed his Neighbour</i>		416,310	
Total	- - -	2,930,950	

Since his decease his works have been collected into eleven volumes, edited by his son. "For six years before his death, Mr. James had a colleague in his ministry, with whom he continued to labour with great happiness and peace. In 1855, he reached his jubilee, when he received the congratulations of his congregation and the christian people of the country. All denominations had an interest in him, and he was beloved by all. In 1859, he felt his strength failing, and he bade farewell to most of the associations with which

he had been connected. In the autumn of the year he was poorly; but rallied so much, that on the Sabbath morning before his death he preached at Edgbaston Chapel, and in the evening worshipped at Carr's Lane. He had prepared a sermon for his people for the succeeding Sunday. On the Friday evening, however, after correcting for the press his review of the life and labours of the Rev. Richard Knill, he felt indisposed, and was aided to bed by his medical adviser, Dr. Evans. His night was restless, by reason of his coughing; but his sleepless hours were happy by his holy meditation and repetition of favourite passages of Scripture and of hymns. As the morning of 1st October dawned, his spirit fled, and he was ushered into the immediate presence of the Saviour, whom he loved so much and served so long. When the tidings spread, Birmingham was in tears, and the whole christian community mourned. All denominations paid him honour as they bore him to the grave." Mr. James also belonged to the temperance movement. He was himself a practical abstainer, and although his medical advisers thought that he injured his health by not drinking wine; "he felt," as his son remarks, "so strongly on the matter, as an advocate of temperance society, that when compelled to take it temporarily, he always left it off too soon."

JAY, Rev. WILLIAM, born May 6th, 1769; died December 27th, 1853, at the venerable age of eighty-four. For a very long series of years he was an attractive and popular minister in Bath, and his name was as a "household word" with tens of thousands of people in this and other countries. He early identified himself with the temperance movement, and continued its staunch supporter to the close of his life. The following letter was written by him in 1839:—

"To the Secretary of the Bath Temperance Association.
"My dear Sir,—Circumstances will prevent me ac-

cepting your invitation to attend the Teetotal Christmas Festival, on Friday evening. I am thankful that all through life I have been a temperate man, and for more than twenty-six years, *generally*, a teetotaler, but, for the last six years, I have been one constantly and entirely. To this (now I am past seventy) I ascribe, under God, the glow of health, evenness of spirits, freshness of feeling, ease of application, and comparative inexhaustion by public labours, I now enjoy.

“The subject of teetotalism I have examined physically, morally, and christianly; and after all my reading, reflection, observation, and experience, I have reached a very firm and powerful conviction—*I believe that, next to the glorious Gospel, God could not bless the human race so much as by the abolition of intoxicating spirits.*

“As every man has some influence, and as we ought to employ usefully all our talents, and as I have been for nearly half a century, endeavouring in this city to serve my generation, by the will of God, I have no objection to your using this testimony in any way you please. I am willing that, both as a *pledger* and a subscriber, you should put down the name of,

My dear sir, yours truly,

Percy-place, 24th December.

W. JAY.”

JEFFREYS, The Venerable H. Archdeacon of Bombay. He was, for many years, an earnest and faithful teetotaler; and did much by his pen and otherwise for the furtherance of the cause. In the *Bombay Temperance Advocate* for May, 1849, there is the following notice:—“Archdeacon Jeffreys, so well known for his zeal and efforts in the cause of temperance, left India for England on the 1st inst. It was the intention of the Committee of the Temperance Union to express to their venerable patron their sense of the value of his labours in their cause, and their respect for him, in a public way before his departure. The committee had

an interview with him, and were sorry to learn that his engagements would not admit of any public meeting. It was then determined to prepare an address to be communicated to him in a private way some day before his departure. But, unhappily, circumstances beyond control prevented even this from being done. We believe that when the history of our cause shall be written, and those who have been honoured agents in its origin, progress, and triumph, shall receive due appreciation for their labours, few, if any, will stand higher than the patron of the Bombay Temperance Union—Archdeacon Jeffreys." On the 8th of September, in the same year, he arrived at Exeter, and assisted next day (Sunday) in the service of St. John's Chapel. About midnight he was decidedly under the influence of Asiatic cholera in its worst form, but neglected to summon the family with whom he was staying; and they only knew at seven in the morning of his illness. Valuable time for ministering to the disease was lost; and he died about seven in the evening. The venerable archdeacon was a vice-president of the National Temperance Society.

JOLLIFFE, Rev. PETER WILLIAM, M.A., rector of St. James's, Poole, died in March, 1861, in the ninety-fifth year of his age. It is interesting to the Temperance world to know that the deceased was, throughout his whole life, almost entirely a water drinker, and, during the last quarter of a century, a warm supporter of the temperance cause. The *Bournemouth Visitors' Directory*, in noticing the rev. gentleman's death, says:—"He was no ordinary man. Meanness of spirit and narrowness of sentiment had no place in his character. He possessed a broad and comprehensive mind, which disdained to dwell upon mere petty distinctions, recognizing only the great object which each denomination had in view. It may be truly said, that a good and worthy man has passed from among us, bearing with

him the recollections of nearly a century. It was his lot to be permitted to far exceed the period of three score and ten, and long after that time had passed he was an active and earnest worker in the cause of the Great Master; and up to the year 1854, when he was literally unable to discharge his duties, he preached regularly every sabbath. Even after that time he was a punctual attendant at public worship, walking from his residence at Sterte, a distance of more than a mile, to the church. It was a most touching sight to notice the venerable man, with 'meek and unaffected grace,' wending his way to the parish church, leaning upon his staff, his aged appearance, snowy locks, and style of dress of a past generation, combining to inspire reverence and esteem in all beholders."

KENRICK, GEORGE SMITH. This eminent philanthropist died at his residence in West Bromwich, on December 12th, 1848. His time, his talent, and his money were consecrated to the service of temperance. He was the chief supporter of the Central Temperance Association, and was also the projector and proprietor of the *Temperance Gazette*; and for some years his contributions to the temperance cause averaged £300 per annum.

KERSHAW, JOHN, Jun. This promising young man died at Armley, near Leeds, on Saturday, October 24th, 1857, at the early age of twenty-five years. For some months he had been suffering from consumption, and the best medical aid was at once called in, but it soon became painfully evident that all that human skill could do would be in vain. From his childhood he was a staunch adherent of the temperance cause. When the Youth's Society was formed he was its active and zealous secretary; he was also on the committee of the *Band of Hope*; and minute secretary of the Leeds Temperance Society. He was connected with the Leeds Auxiliary of the United Kingdom Alliance, and with the Leeds Young Men's Christian Institute.

KETTLE, ROBERT, born in the village of Kintillo, at the foot of the Ochil hill, on December 18th, 1761; died March 23rd, 1852. Having learned to weave, he obtained a situation as clerk under a Mr. Kennedy, at Perth, in whose employment he remained for five or six years. In 1815 he removed to Glasgow, where he soon obtained a situation, under Messrs. Kelly and Co., one of the most extensive houses in the cotton trade. "At the time of his coming to Glasgow, Chalmers was giving utterance to those burning words and lofty sentiments, which were breaking upon the Scottish Establishment, like the voice of another Baptist. Attracted by the enthusiasm and genius of this great and good man, he was often found, not the least delighted, among his overflowing and admiring audiences. It was not long till the Doctor discovered in Mr. Kettle one well adapted to aid him in his various schemes. He was, therefore, soon chosen to the office of the deacon." In 1828, John Dunlop, Esq., of Greenock, a gentleman who had devoted his life to measures connected with the religious, intellectual, and social improvement of the working classes, commenced operations with the view of suppressing the evil of intemperance. The question was discussed in public newspapers and in private parties; it was abused and defended, scorned and embraced, but it led Mr. Kettle to think of the subject, and about three months afterwards being on board a steam-boat with some friends, and having partaken of some toddy, he afterwards met with a slight accident, which deeply impressed him and brought him instantly to decide in behalf of the temperance cause. Relating the accident one day he observed:—"Had I been killed, no one would have attributed it to the drink, and yet I am firmly convinced it was the drink which did it." In December, 1831, he was elected the president of the Glasgow Abstinence Society, and continued to fill that office till March, 1846. These eight years may be regarded as the most busy period of his temperance life. Although possessed of a constitution

far from robust, few of the adjacent towns did not receive the aid of his powerful advocacy. At the tables of the rich, as well as in the dwellings of the poor, he proved himself the same good-natured and able expounder of our principles. In September, 1838, at a meeting of delegates from various societies throughout the country, there was formed the Scottish Temperance Union, with the view of consolidating and giving strength to the cause throughout the country. As a proof of the esteem in which Mr. Kettle was held, it may be stated that he was at once elected its president. In connection with this association the *Scottish Temperance Journal* was started on the 1st of January, 1839. Shortly after its commencement Mr. Kettle became its editor, and continued to act as such till the close of its career in 1847. In July, 1848, Mr. Kettle was appointed president of the Scottish Temperance League; and in this position he lent the efficient aid of his name, talents, and pecuniary means. He presided at the business meetings of the association, and by the suavity of his manners, the prudence of his counsel, and the weight of his experience, guided the deliberations of the assembled members in the path of practical wisdom. But the time came for him to die. On Sabbath, the 7th of March, 1852, he attended church as usual. In the evening he complained of what he thought a slight cold. On Monday he was better, but on Wednesday he returned from business somewhat earlier, and on the day following was confined to his bed. That evening the symptoms of fever were plainly manifest, which terminated its course in death on the morning of the 23rd. His remains were followed to the grave on the 29th by civic authorities, ministers of various sects, leading temperance reformers, and friends of other great movements, in all to the number of well nigh two thousand. In 1853, a memoir of him was published by the Rev. William Reid of Edinburgh, to which work we are indebted for the above information.

KIRK, Dr., one of the earliest and most enthusiastic pioneers of the temperance movement, died at Greenock in June 1859. For many years he was an efficient coadjutor with Mr. John Dunlop in promoting the cause; and continued to write, speak, and work on behalf of the movement until laid aside by a severe stroke of paralysis more than 20 years ago. "The last time we saw him," says the *Commonwealth*, "was at a temperance gathering in the City Hall, Glasgow, about seven or eight years ago; and although he was scarcely able to walk or speak, his eye beamed with delight at the scene before him, and, in a sentence or two, he expressed his gratification at witnessing the advancement of a cause, that, at its commencement, entailed so much obloquy on its promoters."

LEACH, JAMES. About one and twenty years ago he went with a number of his fellow-workmen to the Temperance Meeting in Peter-street, Manchester, for the purpose of creating a disturbance. The truths he there heard, however, told by a working man whom he knew, were of such a forcible character that he was led to sign the pledge; and, for twenty years afterwards he was constantly engaged after his daily toil, almost every night, advocating the cause of temperance in Manchester and neighbouring towns. He was always acceptable, and his simple experience told wherever he went. On the evening before his death he addressed a large meeting, and next day having gone to his work after dinner, he was seen to fall backwards, and in one hour he breathed his last, on Wednesday, October 20th, 1858. Such was the respect in which he was held that it was determined to give him a public funeral, and above 1,000 persons followed, while the whole route to the cemetery, a distance of four miles, was crowded with spectators, the numbers of which were estimated at from sixty to seventy thousand persons.

LIMMER, JOHN, for many years held various offices in connection with the Ipswich Temperance Society, and of late was one of its vice-presidents. His staunch, untiring zeal in the great work of total abstinence was evidenced by his regular attendance at most of the meetings held on the subject, and his willingness to undertake any portion of the work he was able to perform. With his staff in hand he would support the out-door speakers, frequently accompanying them many miles into the surrounding villages. He died at his residence in Anglesea-road, Ipswich, on Monday, October 4th, 1858.

CHAPTER XI.

MEMORIALS OF THE DEPARTED.

M TO W.

MACFARLANE, MALCOLM, died at his house in Anderston, Glasgow, on February 20th, 1862, in the fifty-third year of his age. Mr. Macfarlane took an active part for the last quarter of a century in advancing the temperance movement, and was for several years an acceptable and successful agent of the Scottish Temperance League. He took part with the late Rev. Dr. Bates in the first meeting held in Glasgow for securing the Sabbath as a day of rest for cabmen, and was one of the successful writers for the prizes given by John Henderson, Esq., of Park, for the Sabbath essays. He was twice invited to London to speak in Exeter Hall on the Sabbath question, and his chaste and lucid addresses were well received, not only by the vast assembly, but called forth the special approval of the noble chairman, Lord Shaftesbury. He was also honoured with an invitation to speak at the great working-men's demonstration in the City Hall, in connection with the annual gathering of the Social Science Association in Glasgow, presided over by the Right Hon. Lord Brougham, and Mr. M.'s pointed address was listened to with the closest attention. The deceased was a friend of civil and religious freedom, and an ardent pleader for the emancipation of the slave.

He felt deeply interested in the education of the people, in the widest and highest sense of the term. Mr. Macfarlane's funeral was attended by about two hundred persons, including Mr. John McGavin, Mr. A. H. Maclean, Mr. Robert Reid, Mr. William Logan, and other leading temperance reformers.

MACKENZIE, Sir FRANCIS ALEXANDER, Bart., of Gairloch, Rosshire, died about 1841-2, in consequence of a severe attack of erysipelas, in the forty-fifth year of his age. He was a zealous and successful promoter of the total abstinence cause. He became a member of the old temperance society soon after its formation; but finding its principle to be inefficient for the accomplishment of its professed objects, he joined the total abstinence society, and was instrumental in founding a society in Scotland. His own healthy and robust appearance; his great flow of spirits, and the general urbanity of his manners, assisted him to recommend the principle with much success, not only amongst his own tenantry, but in the upper circles of society.

MACNICOL, DANIEL, died in Glasgow, on Saturday, 12th October, 1850. He was born at Drymen, in Stirlingshire, in October, 1767, and resided there for the long term of eighty years. When the temperance movement was introduced into this country, he was among the first who declared their adhesion to it, and for upwards of twenty years continued to be a consistent abstainer from all intoxicating beverages. By industry and frugality, he saved a small sum of money, part of which was freely given for the support of the temperance cause, and he also spent a considerable amount in circulating temperance and religious tracts. He deeply deplored the apathy of ministers and professing christians toward the temperance movement, and wherever he went, pointed out the inconsistency of those who supported the drinking customs. Notwithstanding some eccentric-

cities which marked his later years, it is believed by those who knew him best, that his exertions to promote the welfare of his fellow-men were productive of no small amount of good.

MANLEY, WILLIAM, a member of the Society of Friends, at Leighton Buzzard, died at the close of 1854, aged forty years. He was treasurer of the Temperance Society in that town, and was also devotedly attached to both the Bible and the Peace Societies.

MARTIN, WILLIAM, died at Cork, in 1853. He was a member of the Society of Friends, and an earnest and zealous teetotaler. It was at his suggestion, and through his persuasive influence, that Father Mathew was induced to sign the pledge.

MATHEW, FRANCIS. After a brief illness, and in the prime of life, Francis Mathew, Esq., the beloved brother of the apostle of temperance, died in June, 1843, at Rockview, county Tipperary. The poor, for many miles round, found in him a benefactor, and through his practical, but unostentatious benevolence, the great season of general privation and distress was unfelt, and almost unknown in the neighbourhood where he resided. Of retiring habits, and extensively engaged in successful commerce, he was little known in the world of politics; but loving his country, his purse was never closed when the cause of Ireland required support. The funeral procession was the largest ever witnessed in the country. From an early hour all the avenues leading to Rockview were thronged, and about two o'clock the mournful procession moved slowly along towards Thomastown, the seat of Mr. Mathew's ancestors. At the front of the procession walked the tenantry and servants, to the number of 300, wearing scarfs, bands, and crapes, followed by 70 women, wearing hoods, scarfs, &c. Immediately before the hearse, were the clergymen, numbering

75, dressed in scarfs, and bands. The remains were followed by the relatives of the deceased in deep mourning, at the head of whom was the Very Rev. Theobald Mathew, who appeared in the deepest affliction.

MATHEW, Very Rev. THEOBALD; called "the great Apostle of temperance," was born at Thomastown, near Cashel, county Tipperary, on the 10th October, 1790; died 8th December, 1856. At the death of his parents he became the adopted child of Lady Elizabeth Mathew, and by her he was placed under the tuition of the Rev. Denis O'Donnel, of Tullagh, Waterford. He afterwards completed his education at the lay academy of Kilkenny, and at the clerical establishment of Maynooth, and was ordained in Dublin, in 1814, having previously become a Capuchin friar, and was shortly afterwards appointed to Cork, where by his zeal and devotion, his humble chapel soon became too small, and where he ultimately succeeded in erecting a large church. In 1838, at a small meeting of friends in the city of Cork, he signed the pledge of total abstinence, principally through the influence of Mr. William Martin, a member of the Society of Friends; upon that occasion he said, "Gentlemen, if only one poor soul can be rescued from intemperance and destruction, it will be doing a noble act and adding to the glory of God: here goes in the name of the Lord." He then signed his name as follows—"The Very Rev. Theobald Mathew, C.C., Cove-street, No. 1." "Mr. Mathew," said one of the friends, "you have the mission; do not reject it." That call was responded to, and the influence he exerted was immediately felt. Meetings were now held in Cork twice a week, and between the 10th April, 1838, and the end of the year, 156,000 persons took the pledge in that city. His fame now began to spread, and people came to him by hundreds from all parts. In 1839 he visited Limerick, and during four days, during which time the most intense excitement prevailed, he administered the pledge

to 150,000 persons. Everywhere the same remarkable success attended his labours. Waterford, Lismore, Ennis, Clonmel, Cashel, Galway, and other places were visited in rapid succession, and with similar results; in some places the police and military, being called out to keep back the vast crowds assembled. In 1843, he visited England and Scotland, and again thousands signed the pledge at his hands. In 1849, he went to the United States. And during a stay of two years he visited twenty-five states of the Union, travelling 37,000 miles, and administering the pledge to over 600,000 persons. It is not to be wondered at that this enormous amount of labour caused his health to give way; and he determined to return to Ireland, where his physicians enjoined upon him absolute repose; "Never," said he, "will I willingly sink into inglorious inactivity. My life cannot be sacrificed in a better cause. If I am to die, I will die in harness." He was induced, however, to visit the milder atmosphere of Madeira, but returned to Ireland only more disabled; and for four years he continued a sufferer from the malady which preyed upon his vital strength. On the 2nd December, 1856, he was seized with a sixth paralytic stroke, and lingered on till the 8th, when he expired. In the prosecution of his good work his disinterestedness had been great. No sacrifice was too great for him to make. His own private fortune was all expended on the movement; and it was a consolation to know that his last days were made free from care, by a pension of £300 per annum from the Queen, on Sir Robert Peel's recommendation.

MATHEWS, EDWARD HAZARD, died on the 18th of November, 1853, after a painful illness, borne with the most cheerful and patient fortitude. He was one of the earliest adherents to the temperance cause in Bristol, his name being the tenth registered, and from that hour he never swerved from the cause. In 1838, while on a visit to Swansea, his native town, he was

the first to found a total abstinence society there. In like manner when Band of Hope societies were first formed he corresponded with their founders, and very soon commenced the same work in Bristol. Here his affectionate interest in the young, and his peculiar talent in addressing them, found large scope. Carefully organized Band of Hope societies were rapidly formed in connection with various schools in the city, and periodical meetings held. We may also mention that his *Temperance Tales*, published in the *Band of Hope Journal* and otherwise, were eagerly sought for by the young.

McDOWELL, WILLIAM, died in January, 1849; having been thrown out of a gig, and receiving such injuries as resulted in death a few days after. He had been a zealous teetotaler for upwards of ten years, and was very useful in advocating the cause in Falmouth and neighbourhood.

McNAUGHTON, REV. ALEXANDER, died in July, 1861, aged seventy-four. For the long period of fifty-two years, Mr. McNaughton was pastor of the United Presbyterian Church at Milngavie, and during the whole of that time he took an active part in all local movements of a benevolent or philanthropic character. He became a temperance reformer when the movement was first introduced into Scotland, and his deep interest in it increased with advancing years. "As a pastor," says a correspondent of the *Glasgow Citizen*, "he endeared himself to all by his high moral worth, deep piety, earnestness of purpose, and unflagging zeal in the faithful discharge of all his duties. He was the humble, earnest, heavenly-minded minister, whose saintly aspect was a revelation in itself. He strove to imitate him who 'went about doing good,' in his tender sympathy with others, and consideration for them. His unsectarian,

unwearied, and uncircumscribed labours of love, won for him the respect and esteem of all classes and sects in the neighbourhood." Mr. McNaughton's remains were interred in the churchyard of New Kilpatrick. There was a lengthened funeral procession. Every shop in the village was closed, and great respect was shewn by all to his memory. The last sermon he preached was in behalf of the Scottish Temperance League.

M'CURDY, ROBERT. He was a well-known and zealous temperance advocate, and died at the Temperance Hotel, London-lane, Hackney, on February 5th, 1842. He became a member of the temperance society about 1835, at Halifax, in Yorkshire, where he soon began to exert himself to promote the principle he had adopted. In 1836 he visited Ireland, his native country, as a temperance missionary; and was the first to advocate total abstinence in Dublin, where he established a society; likewise in Belfast, and in nearly all the towns in Ulster. He also laboured very zealously, and with very great success, as a gratuitous advocate in various parts of England. On the formation of the British and Foreign Society for the Suppression of Intemperance, in June, 1839, he became a member of the executive committee of that society, and zealously laboured to promote its objects, both by his advocacy and by his pen. In 1841 he ruptured a blood-vessel; since which period he gradually declined. His ardent desire to do good led him, contrary to the advice of his friends, occasionally to address meetings, but for some months he was prevented from attending to any public engagements. More recently he had repeated attacks of his complaint; and early on Saturday morning, February 5th, he breathed his last; having expressed his lively hope that, through the merits of the Redeemer, he should rejoice in the blessedness of heaven. His remains were committed to the grave on Sunday afternoon, in the burial ground adjoining Dr. Cox's

Meeting House, Mare-street, Hackney. He was followed by his son, by Dr. Oxley, the treasurer of the society, by fourteen members of committee, and by a long train of members of the various Metropolitan societies. The executive committee of the British and Foreign Society for the Suppression of Intemperance, at their meeting, held on February 11th, unanimously passed the following resolution:—"That this committee have heard, with regret and sorrow, of the decease of their friend and fellow-labourer, Mr. Robert M'Curdy. While they desire to bow to the Divine Providence which has thus removed him from a sphere of extensive usefulness, they cannot but record their grateful sense of the integrity and success with which, for about seven years, he discharged his duties as a member of the total abstinence body, and as a public advocate of its important and salutary principles. Deeply affected at the miserable condition of his native country, Ireland, and fully aware that intemperance was one prolific cause of that misery, he determined to visit Ireland as a temperance missionary, and, *at the peril of his life*, founded many societies upon the total abstinence principle, which are still in a flourishing condition, and by which the way was prepared, to a considerable extent, for the glorious reformation which has blessed FIVE MILLIONS of the inhabitants of that interesting country. His persevering and gratuitous labours have been crowned with eminent success, also, in various parts of Great Britain. He joined the British and Foreign Society for the Suppression of Intemperance soon after its formation, and became an active member of its committee, and a diligent advocate of its liberal and uncompromising principles."

MEREDITH, JOHN, died at his residence in Durham-place, Lambeth-road, on January 22nd, 1859, in the seventy-fifth year of his age. Few men laboured more constantly, and none more sincerely, for the exten-

sion of the temperance movement, than John Meredith. In 1836 he became one of the secretaries of the New British and Foreign Temperance Society, and, in that capacity, for many years laboured almost day and night in trying to effectuate a scheme by which he would cover the whole country with temperance influence. He has been well described as "the Napoleon of the temperance warfare." He had not, however, the gift of speech, and could never, therefore, make his plans attractive. He was, however, always a good worker, and his labours were not permitted to pass without considerable success attending them. It was through him that the late Earl Stanhope took the pledge, and became president of the society. He stood firmly in the cause of temperance when the society was almost torn to pieces on the subject of long and short pledges. He established the London Temperance Mission, and became the superintendent of the missionaries, and was the means of collecting and publishing a large mass of valuable and important statistics. He continued to act as secretary of the New British and Foreign Temperance Society until the formation of the National Temperance Society, with which he became officially connected; and continued a warm friend of the cause till his death.

METIVIER, JAMES, died at the house of Dr. Coltonette in Guernsey, whither he had gone for the purpose of placing himself under the doctor's care, on March 25th, 1856. He was to the last moment of his life employed in endeavours to spread the cause of temperance in Jersey, of the temperance society of which place he was the active secretary.

MILLER, ROGER, was born at Carlisle, September 19th, 1808, and died June 5th, 1847, having been killed by a railway collision at Wolverton station, on his way to Manchester to attend his mother's funeral. Being early abandoned by his father, Roger was placed in the

workhouse at Blackburn, where he continued until he made his escape, and walked to Manchester, a journey which took him two days and a half to accomplish. Here he got "a place" at a cotton factory, at half-a-crown a week. In 1837 we find him in London following the business of a hairdresser. It was in this year that he received serious impressions. He afterwards became a member of Craven Chapel; and in 1840 was accepted as one of the agents of the London City Mission, with which society he continued to labour earnestly and use fully till his death. Mr. Miller was a zealous teetotaler.

MILLS, JAMES, died on Tuesday, January 11th, at Camberwell, aged twenty-nine. He was the founder and leader of the Happy Barn Choral Society, and as such was very much respected. His body was interred at Forest-hill Cemetery, and was followed to the grave by the Committee of the Happy Barn Society, and about seventy other teetotalers.

MITCHELL, JAMES, died in Glasgow, at 184, Hospital-street, on January 18th, 1862. Mr. Mitchell began his temperance career more than a quarter of a century ago, and by his exertions as an advocate and his talents as a writer, he soon brought himself into notice. He was present at the formation of the Scottish Temperance League, and rendered good service to that institution. For the last few years he was the agent of the United Kingdom Alliance. His death was somewhat sudden, for it was only on the Saturday morning previous to his death that there was any thought of immediate danger. And it will be gratifying to know that when Mrs. M. asked him whether his faith in the Saviour continued firm, he replied, with no little emphasis, "Yes, yes; strong, strong." Towards mid-day, rousing himself from a slight slumber, and enquiring the time, as soon as he was told, he laid himself to rest again, and was heard, in a low voice, saying, "Let death come by night

or by day, I am ready." These were among the last words heard from his lips, and in a few hours after he quietly fell asleep. The following interesting autobiographical account of Mr. Mitchell is from Mr. Lythgoe's *Biographical Key* to his picture of Temperance Reformers:—"I became an abstainer in November, 1835, and have ever since been so, in sentiment and practice. The peculiarity in my case was, perhaps, the fact that, being an Excise Officer, and, as such, visiting and coming in daily contact with the making and selling of intoxicating drink, and thereby exposed to many of the temptations of the traffic, yet I was able, through the sought assistance of divine grace, not only to keep my pledge, but in public and private to be a most ardent advocate of the abstinence cause. It was also, perhaps, to my peculiar situation giving me opportunities which few other public advocates possessed of seeing the immense power and manifold temptations of the liquor traffic, which led me early to adopt the views of legislative prohibition, in order to secure the triumph of the temperance reform—views which, the longer I live and the more I know of the frailty of human nature and the power of alcohol, only deepen and extend. I have been publicly advocating total abstinence from all intoxicating liquors as a Christian duty for nearly a quarter of a century, and have taken an active part in almost all the more prominent movements for promoting that cause in Scotland, from its beginning. I was for years vice-president of the Western Scottish Temperance Union, one of the three founders, and a gratuitous lecturer of the Scottish Total Abstinence Society, as well as superintendent of the City of Glasgow Temperance Mission. Although at first a believer in the policy and principle of restriction, as right and proper, I am, and for years have been, convinced, by studying the nature of intoxicating liquor, the power of the liquor traffic, and the condition of the people, that both principle and policy demand that the temperance reformers should unitedly

and fearlessly demand as a right the power to be conferred upon a majority of the inhabitants of this country—not to restrict, restrain, or licence, but to prohibit the whole traffic in alcohol as a beverage. I am a teetotaler because I see no other way of preserving the bulk of mankind from becoming drunkards. I am a Permissive Maine-law man, because I see no other way of suppressing the liquor traffic, without the repression of which, I conceive, we shall never be able to make or keep men teetotalers. After being twenty years a gratuitous lecturer throughout the most of Scotland, I was engaged in June, 1856, by the United Kingdom Alliance as their agent for Scotland, in whose service I have had the honour to make hundreds of teetotalers, while doing my best to promote the interest of that great and noble institution.”

MOFFAT, JOHN, died suddenly, December, 1860, having attained to the age of sixty. Mr. Moffat was a native of Scotland, and was early apprenticed to a tailor. In the course of his business he had frequent occasion to visit the manse, and it was here he received his first lessons in drinking; the glass of “fine old whisky and jelly” being always handed to him by the clergyman. At the age of eighteen he removed to Manchester, and became a member of a christian church in that city. He appears for a time to have been very prosperous; but the love of the whisky had got the mastery of him. He began to visit the public-house, and became a member of the Odd Fellows. The publican gave him drink free, in order that he might frequent the house, and read the newspapers aloud to his customers. This state of things went on until he became a drunkard, and ruined in circumstances. He took to the life of a tramp, while his wife and children had to go to the workhouse. He was, at length, induced to sign the pledge, and he afterwards became very active in promoting the cause; frequently going with John Bright, then a young man,

and an earnest temperance reformer, to hold meetings in the villages around Rochdale. Mr. Bright afterwards employed John Moffat in connection with the Anti-Corn Law League. Of late years he was keeper of the Town Hall in Rochdale.

MORLEY, WILLIAM, died at Hull, in May, 1857. He was one of the few, in his station of life, to perceive the true character of the temperance movement while it was but in its infancy; and with a mind open to conviction, and having moral courage to follow the teachings which both reason and religion imparted on so important a question, he became an early adherent of the cause. He was for many years a vice-president of the British Temperance League, and while health and opportunity permitted, was a steady contributor to its funds. He was for many years identified with the cause in Hull, and his example and influence were serviceable in circles and on occasions where they were truly valuable.

MORRIS, EDWARD, died in August, 1860. He was one of the earliest and most enthusiastic advocates of total abstinence in Scotland, and for many years he continued to labour most perseveringly for the advancement of the movement. He was the author of several poetical effusions, and also published a very creditable biographical sketch of Henry Bell, the father of steam navigation. Mr. Morris's latest work is entitled, *The History of Temperance and Teetotal Societies in Glasgow, from their origin to the present time: also, Sketches of these Moral-Reforming Institutions in Great Britain, Ireland, and other Lands, with a Defence of the same.* The volume contains much interesting and valuable information, and was published in 1855.

MORRIS, WILLIAM, born at Plumpton, Sussex, on May 14th, 1783; died November 5th, 1861, aged seventy-eight. In 1806 he came to London and was

employed in a timber yard; after which he engaged himself at a type-founder's. He now became a member of a Political Union; but was not long in finding that the evils under which the people suffered were more of a social than of a political character. He therefore became at once a member of the first temperance society formed in London, and became very active in carrying on the work, even writing a tract, and printing and circulating it at his own expense. Morris soon after became a total abstainer, and meeting in 1834 with the first number of the *Preston Temperance Advocate*, he learned that a teetotal society had been formed at Preston, and in August, 1835, the first teetotal committee in London was formed: of this committee Morris became a member, and at his suggestion the society was named the British Teetotal Temperance Society. From this time, Morris was active in working, in visiting, in getting up meetings and forming societies in Lambeth and Southwark; and he continued faithful for upwards of twenty-seven years. His remains were interred at Ilford Cemetery.

M'WHIRTER, GEORGE. He died at Mossy Hill, near Colinton, Scotland, on the 24th of June, 1850. For nearly twelve months he had been ailing, but his illness only assumed dangerous symptoms within the last few months. His mind during the whole of his illness retained all its characteristic clearness and composure. He bade his family farewell, and after lying down to sleep a little, at twelve o'clock in the day, he never awoke. His death was much lamented by his family and friends. Every abstainer who ever knew him was proud to belong to the cause which enlisted the sympathies and energies of so good a man. His name has ever been a tower of strength. It signified intelligence, devotedness, and benevolence. His advice was ever the soundest regarding new operations, his zeal ever the most sustained, and his generosity ever

the most princely and munificent. It is impossible to say how long he had been an abstainer—indeed he was one of the fathers of abstinence. Twenty years ago he adopted the old temperance movement; not as an easy, fashionable philanthropy for earning popularity, but as a plan which he sincerely believed would rescue his fellow-men, while sinking daily in the hopeless gulf of drunkenness. When the experience of a few years opened his eyes to the inefficiency and fruitfulness of such a movement, he unhesitatingly accepted total abstinence as the only alternative and remedy. Hence we find his name constantly associated with all the leaders of the Scottish Temperance League, of which he was one of the founders.

NASMITH, DAVID, died at Guildford, in Surrey, on November 17th, 1839. He was a large-hearted and earnest Christian teetotaler. His efforts in establishing city and town missions among the poor in England and Scotland, will cause his name to go down with respect to the latest posterity. His reasons for adopting and recommending total abstinence, he stated at a great meeting in the London Tavern, on Good Friday, 1839. He said that he had heard of its progress in Wales, and he determined to go and see whether these things were so; and if so, how far he could render it subservient to the cause which lay near his heart. And having visited Bala, among other places, and conversed with David Charles and other pious ministers in the principality, he found that half the truth had not been told him. He found the churches which before had been deserted, scarce capable of containing the multitudes who flocked to hear the gospel of salvation: that the beer-shop frequenter, the swearer, and the Sabbath-breaker were now sitting at the feet of the Redeemer; and he could no longer doubt but it was his duty to aid a work which presented itself in his view as the most powerful auxiliary to that kingdom, the extension of which was the

object of his whole life. He at once adopted the principle, and advocated it in public.

NEAVE, EDWARD, died at Gillingham, Dorset, November 1st, 1861; aged eighty-two years. He was a member of the National Temperance League. At Gillingham he built a commodious Temperance Hall at his own expense.

NOEL, CHARLES C., died early in 1857. He was the principal supporter of the Hinckley Temperance Hotel. "Of his personal and social character," writes a correspondent, "it is impossible to speak in terms of mere respect. The pervading integrity of his mind, which shone conspicuously in his conduct, the brightening influence of his habitual cheerfulness, his conversational power to entertain and to instruct without any apparent effort, will be long remembered by his numerous and valued friends, for seldom has an individual numbered among his attached friends so many possessing the highest claims to estimation. The charm of perfect truth and sincerity, the unostentatious kindness and entire simplicity of his manners, secured for him a more heartfelt esteem and regard than are usually gained by the most studied endeavours to obtain them. To the young his readiness to inform and amuse, aided by a very retentive memory, made him particularly acceptable. Even children loved him, and beyond his own immediate circle, where his departure has created a dreary blank, many young hearts will swell with tender recollection of one whom, while they regarded him with affectionate veneration, they yet felt to be as one of themselves, for his was a character to be loved as well as honoured."

NORCLIFF, THOMAS, was for more than twenty-five years actively engaged in the temperance movement in Manchester, and during the whole of that period, when in health, was almost every night engaged in attending

and speaking as a local advocate. He filled, at different times, the office of secretary of the Advocates Society, of several local societies, of the Salford Temperance Mission Board, and of the Salford Temperance Hall. The day previous to his death he attended the mission board, and was advertised to address a temperance meeting on the following evening. In the morning, however, he had occasion to attend to some business in the Borough Court; and although but a few minutes had elapsed since he left home in good health, yet he suddenly fell down insensible in the court, and in a few minutes had ceased to live. He died in November, 1859.

OGILVIE, Rev. GEORGE. He was minister of the Free Church, at Maryculter, Scotland, and died prematurely and unexpectedly, on July 10th, 1850. He was a native of Dundee, and was one of the most diligent and useful of the Free Church ministers. He was also a leading advocate in the cause of temperance, justly regarding the drinking usages of Scotland as the chief cause of the degradation and crime of so many of its people.

O'NIELL, JOHN, author of "*Drunkennness*," a poem; "*The Triumphs of Temperance*," a poem, &c., was by trade a shoemaker, and lived in great obscurity in London. He was for many years a consistent teetotaler, and a member of the Fitzroy Teetotal Society. Mr. O'Niell was a noble spirit, and was worthy of a kinder fate than that which the world awarded him. As a poet he had acquired no small reputation by the works above named, which were illustrated by George Cruikshank, and also by his "*Handerahan*," a little work on fairy tales, with an introduction, by Mr. S. C. Hall. He died from an attack of bronchitis, on the 3rd of February, 1858, aged eighty-two. A memorial stone was shortly afterwards

placed over his grave, in St. Pancras Cemetery, Finchley, with the following inscription.

"In Memory of John O'Neill, born at Waterford, in Ireland, died in London, February 3rd, 1858, aged eighty-two years. In a humble sphere of life he employed his talents as an author for the good of his fellow men; and not only by pen and precept, but by example, laboured earnestly in the cause of total abstinence from all intoxicating drinks for many years. Erected by a few members of the Fitzroy Teetotal Association, and other friends, in remembrance of his disinterested labours."

PARSONS, Rev. BENJAMIN. The name of this eminent minister and temperance advocate is familiar to almost every one. He was born at Nibley, a retired solitude in the most beautiful part of Gloucestershire, on the 16th of February, 1797, and died on the 10th of January, 1855, in the fifty-eighth year of his age. His father was a superior man for his station in life, and both his parents were eminently pious people. His father, however, died suddenly one morning when Benjamin was but six years old; at this time also, Benjamin himself was smitten by fever, and lost the use of one his limbs, from which he always continued lame. His early years were marked by sorrow. In his apprenticeship he was unhappy, and he had to struggle through many difficulties. About the year 1815 we find him entering into church fellowship with the Countess of Huntingdon's connection at Rodborough Tabernacle, near Stroud. In 1821 he became a student at Cheshunt College, and in 1826 he accepted the pastoral office at Ebley, where he remained for the rest of his life; and, after an earnest and faithful ministry of upwards of five-and-twenty years, he closed his useful life in the house adjoining the chapel. Mr. Parsons devoted much attention to politics, and insisted upon their claims to the consideration of religious men. He was a prominent mover in the agitation in reference to the Slavery Emancipation Act in 1834, and frequently lectured

to excited audiences upon the rights of the Negro to enjoy English freedom. His active political life frequently involved him in considerable controversy, and caused him to publish many pamphlets in defence of his views. His *Tracts for Fustian Jackets and Smock Frocks* were very successful. His larger works comprise, *Education, the Birthright of every Human Being; The Mental and Moral Dignity of Woman; and Anti-Bacchus*, which has, perhaps, been more extensively read than any other of his works. Total abstinence from all that can intoxicate was always with him a favourite theme, and to this movement he devoted much time and energy. In 1854 his friends and admirers presented him with a testimonial consisting of a purse of three hundred sovereigns, in presenting which testimonial, it was said—"The clergyman of the Church of England, the member of the Society of Friends, the Tory of the old school of politics, the Freetrader and the Radical, the disciple of the most Puritanic Nonconformity, and the Conservative Dissenter, have all contributed to do you honour." On October 24th, 1854, Mr. Parsons preached for the last time, and from that date began to sink, but he was reconciled and even anxious for the change.

PLINT, THOMAS EDWARD, died at Leeds, very suddenly, on July 11th, 1861. Mr. Plint was long and warmly attached to the temperance cause, for though he had never suffered personally from intemperance, yet he saw the miseries drink entails upon his fellow-creatures, and he determined, therefore, to withhold his sanction from customs and practices fraught with certain ruin to so many. Mr. Plint aided by his purse, his influence, and his personal labour, other movements in addition to the temperance cause; and Mechanics' Institutions, Sabbath Schools, and Sanitary Associations, had few more zealous supporters than he was. He was a deacon at East Parade Chapel, Leeds, and in that capacity was also very useful. In 1851 he published a

work, entitled *Crime in England; its Relation, Character, and Extent*.

PRENTICE, ARCHIBALD, died in Manchester, in December, 1857. He was a native of Scotland, but settled in Manchester in 1812, soon after which he commenced business in partnership with Mr. Edward Baxter, and having a great taste for literature, he soon found himself occupied as a contributor to *Cowdroy's Manchester Gazette*, of which he became editor, and subsequently proprietor. In 1828 he established the *Manchester Times* newspaper, which he conducted up to the year 1847, when he disposed of his interest in that journal, which became incorporated, in the following year, with the *Manchester Examiner*. After disposing of his newspaper copyright, Mr. Prentice visited the United States. Upon his return to England, we find issuing from the press in 1851, *Historical Sketches and Personal Recollections of Manchester; intended to illustrate the Progress of Public Opinion from 1792 to 1832*, by Archibald Prentice. In the early part of his career he took great interest in the establishment of infant schools, &c. He now turns his attention to another department of labour; and, in 1838, he, with six others, like-minded with himself, becomes the originator of what afterwards was known, the world over, as the "Anti-Corn Law League." Of this League he became one of the executive, and his zeal in the cause may be seen from the fact that he attended the meetings of the council not fewer than 1,117 times. In 1853 he published his *History of the Anti-Corn Law League*, and at the dissolution of the League, in accordance with a resolution previously passed, Mr. Prentice received a silver tea and coffee service of 240 ounces, valued at £120. "During the last seven years," says a writer in the *Manchester Examiner and Times*, "Mr. Prentice has been a warm supporter of the temperance movement. At the time of his decease he held the post of

treasurer to the Manchester and Salford Temperance League, an association resuscitated recently through his instrumentality and untiring perseverance. The organization had been out of existence for three years, in consequence of the lack of funds, and the talent which formerly maintained it being absorbed by the Alliance movement. Regretting to observe this state of things, and finding that intemperance was increasing, without any direct effort on the part of a central temperance society to check its progress, Mr. Prentice invited a number of friends to tea at his house for the purpose of taking the matter into serious consideration. The result of this meeting, held in June last, was the formation of the Manchester and Salford Temperance League, which was speedily inaugurated, with Mr. William Morris, as president; Mr. Alderman Heywood, vice-president; and Mr. Prentice, treasurer. As an instance of the remarkable activity of his mind, we may mention that, notwithstanding his advanced age, he delivered within the last few weeks an exceedingly interesting lecture, in Mather-street Temperance Hall, on the poetry of Burns, contrasting the Bacchanalian songs with the purer efforts of that great bard. It had been arranged, we understand, to elect Mr. Prentice to the office of chairman of the next monthly meeting of temperance leaguers."

PUGH, JOHN. He died January 20th, 1840, after a very short illness. On New Year's Day he appeared, in his usual health, at a temperance tea meeting, held at the Welsh Chapel, Jewin-crescent, London. From the establishment of the Welsh Temperance Auxiliary in London he was the secretary, and fulfilled his duties with much credit to himself, and with much advantage to the cause. His remains were followed by several relatives and friends, all members of the total abstinence society, to Bunhill-fields Burial-ground, where a large concourse of people had assembled to wait the mournful

procession, and to hear the address which was delivered over the grave, in a very impressive manner, by the Rev. Mr. Roberts of Merionethshire, a staunch advocate of the temperance reformation.

PYER, Rev. JOHN, was long actively identified with the temperance movement, and for twenty years occupied a very prominent position as an Independent minister in Devonport. His death occurred suddenly in April, 1859, in the sixty-eighth year of his age. It appears that he had been slightly ailing but not seriously unwell, and on the day of his death he seemed to be in his usual health, taking his breakfast, and retiring to his study. Some few hours afterwards, the servant, having occasion to enter the room, was alarmed at seeing her master sitting in his chair with a cap which he wore fallen forward over his face. She immediately gave an alarm; and upon Miss Pyer going into the room she immediately discovered that her father was dead. He appears to have been a man of a stern and rugged exterior, and was often abrupt in his manner; yet those who knew him best loved him, for there was a noble heart, full of kindness and affection, beneath his outer man. His life was marked by unwavering integrity, and an earnest, straightforward manliness that won for him the respect of all who knew him.

RICKMAN, HENRY NEAVE, of London, but well-known to a large number of temperance societies in the provinces as the "commercial traveller." He was a very able advocate of the cause for more than twelve years. He had been for sometime unwell, but was gradually recovering and meditating new plans of usefulness when he was suddenly removed by death, on the 22nd of August, 1849, in the sixty-third year of his age. He early took a favourable view of the anti-usage department. He was a great encouragement to Mr. Dunlop in this part of the business. The late

efficient anti-usage movements among British commercial travellers were commenced by him; and to him that useful and influential body of men are greatly indebted. His mind was of a philosophical character, and far reaching.

RIGG, SAMUEL, a member of the Society of Friends, died at his residence in Bayswater, on Monday, September 20th, at the advanced aged of ninety-one years. He retained his mental faculties and characteristic shrewdness to the last. He had been a solicitor for forty years, but had retired from that profession thirty years. He was a zealous advocate and supporter of the temperance cause, and was president of the Canterbury Temperance Society. In his will he left donations to eleven schools, and to four temperance societies. He was also a member of the National Temperance Society.

RITCHIE, Rev. Dr., born June 24th, 1782; died in May, 1861. He was one of the early temperance reformers of Scotland, a powerful preacher, and a racy platform speaker.

ROBERTS, ROBERT, for many years president of the Chester Christian Temperance Society, was born in Carnarvonshire, North Wales, in 1800. When about twenty-three years of age, it became evident that both himself and his parents were consumptive. The discovery of this unpleasant fact, together with the early death of both father and mother, appears to have led him to give much of his attention to the study of the laws of health, and to see the importance of temperance. He therefore, at once, identified himself with the old Moderation Society. Wines, however, of all sorts in large quantities, with rest, &c., were prescribed by his medical advisers, and taken by him under their advice, without, however, any improvement to his health. By chance at this time a tract on the water cure fell into

his hands, and was read attentively by him. He at once abandoned his wine, and tried water as a beverage, and to use his own words, "the change was wonderful." In a few months he entirely regained his health, and was able to resume his ordinary duties. From this time he became a thorough teetotaler, and for the last twenty-five years was a firm and uncompromising enemy of drink, and the drink traffic. Mr. Roberts was well grounded in the philosophy of teetotalism; all the writings of our best authors found their way into his hands and were carefully studied by him. The last meeting he was permitted to attend was on the occasion of Mr. Gough's visit to Chester. Mr. Roberts was borne to the meeting in a chair, and although he was at the time suffering much, yet the sight of such a glorious meeting seemed to enkindle his zeal, and to light up his countenance with joy. He was a teetotaler from a conviction that total abstinence was true in theory, correct in practice, and the only panacea for the terrible evils of drunkenness; yet ragged schools, town missions, tract societies, and bible societies all found in him a warm patron and a zealous friend. He died in July, 1858, aged fifty-eight years.

ROTCH, BENJAMIN,—a well-known friend to the temperance cause,—died, after severe suffering from skin gout, at Lowlands, near Harrow-on-the-Hill, October 31st, 1854. As a Justice of the Peace, in 1846 he introduced the temperance agency into the Coldbath-fields prison, with the best results. His memory will long be cherished by many.

SAUNDERS, EDWARD, died at Bath, November 20th, 1861, aged fifty-two years. He was highly respected by all classes in Bath. His medical attendant declared that temperance had prolonged his life for years. For nearly thirty years Mr. Saunders was a resident in that city, and during the greater part of that time

was looked up to by all classes as a man whose sterling integrity and shrewd common sense entitled his opinion to no ordinary weight. Ten years ago he was elected a representative of St. James's Ward in the Town Council, and since that time, with but short intervals, he continued to sit for the same ward. In this capacity, and as a member of the City Act Committee, he rendered good service to the city. In philanthropic and social questions, Mr. Saunders' influence was greatly felt. Himself for upwards of twenty years a total abstainer from intoxicants, his advocacy of the temperance cause was persistent and most successful. Peace principles found in him a prudent and able supporter. Nine years ago he took a trip to Australia and New Zealand, partly with a view to the improvement of his health, and partly to acquire information which might be useful to intending emigrants. His experience and views of the antipodes he subsequently embodied in lectures and in the form of a tract. Two years since he also visited America.

SAUNDERS, Rev. JOHN, born in London, in 1807, died May 1st, 1859. At the early age of nineteen, he set his mind on becoming a missionary to the Heathen; but by the advice of his family he was induced to adhere to the profession of the law, on which he had already entered. Soon after, however, being called to minister to a congregation in London, he felt it to be his duty to give himself wholly to the ministry. His mind being still directed to missionary work, he attended the winter session of the Edinburgh University in 1832-3; and shortly afterwards he went out to Sydney and took charge of the Baptist church there, which he retained for fourteen years. Here his staunch advocacy of total abstinence earned for him the name of "the Apostle of Temperance." He afterwards returned to England, and tranquilly passed away from earth to heaven. His remains are interred in Highgate cemetery.

SCOTT, Rev. WALTER, M.A., was formerly president of Airdale Theological college, at Bradford, in Yorkshire. Becoming enfeebled by age he resigned his professorship, and accepted the pastorate of a small church at Ventnor in the Isle of Wight. He was for many years, and to the close of his life, a consistent teetotaler. He died at the advanced age of eighty, in the year 1859. Mr. Scott was author of several works, and among others, one which formed a volume of the Congregational lectures, on the Existence of Evil Spirits.

SCUTT, THOMAS BENJAMIN, died in London in September, 1849, suddenly, from cholera. He was a steady and valuable friend of the temperance movement in London, and was very active on the committee of the National Temperance Society. He was a member of the legal profession.

SHAW, T. A., died at Kensington, London, November 27th, 1855. He had been for more than a quarter of a century an assistant magistrate and judge in the Presidency of Bengal. On his return to England in 1854, he became a member of the National Temperance Society. On this occasion he gave the following testimony:—"I will state what cannot be too often repeated, however trite the remark, namely, my perfect conviction, that total abstinence is more conducive to health than the most moderate use of wine, spirit, beer, or fermented liquors. I have been all my life moderate in the use of food; more particularly so in that of drink; nevertheless I suffered, for a few years, some severe attacks from (what was probably hereditary) gout. My medical adviser—himself a total abstainer—recommended total abstinence. Without taking any pledge, I have followed his advice for nearly three years, during which period I have had no further attack, and hardly any symptom of the gout; and I can ascribe the cure to no other cause whatever than to that of total abstinence."

On his death-bed, however, Mr. Shaw resolved to testify his attachment to the temperance cause, and he asked for the pledge and then signed it, in which act he was immediately followed by his lady, his six children, and his entire household.

SHEPHERD, JOHN, born at Numrey, near Frome, in Somersetshire, July 12th, 1784; died May 26th, 1853. He was for fifteen years president of the Derby Temperance Society. He went to Derby, November 5th, 1810, and joined in church fellowship with the Wesleyan Methodists, with whom he consistently continued till the day of his death. His first attendance at a temperance meeting was in the year 1836, in the Town-hall. He attended again in December of the same year, at another meeting, held in Albion-street Chapel, when Mr. John Chater made such a powerful speech, that Mr. Shepherd resolved from that time to abstain from intoxicating drinks. It was not, however, till the 7th of December, 1837, that he signed the pledge—when he made the following important statement.—“I now take the pledge, having tried the principle just twelve months this 7th day of December, 1837. The moderate use of these drinks found me all but a cripple, so powerfully attacked with rheumatism that I could not walk without the aid of a stick, could not ride on horseback, and was obliged to ride in a carriage; but, thank God, by the principle of total abstinence, I can now walk without a stick, can ride on horseback quite free from all rheumatic pains, feel much better in health, and also heavier in body than I was this time last year; and I hope to keep this pledge to my dying day, and to do all I can to further total abstinence.” He now became an active worker in the cause, and continued to devote his time and energies to its progress, until death put an end to his life of usefulness.

SIMPSON, JAMES, born at Clitheroe, July 9th, 1812, and died September 2nd, 1859, in the forty-eighth year of his age. Soon after his birth his family removed to Foxhill-bank, near Accrington, where they continued to reside till his death. Mr. Simpson inherited an ample fortune from his father, James Simpson, Esq., the proprietor of the extensive print works near Church. He was educated at Highbrick, under the Rev. Mr. Wood, but he afterwards pursued his studies in London and in Berlin, being intended for the law. Conscientious scruples, however, prevented him from adopting this profession. In early life he became a magistrate, and continued to sit in the court of justice at Accrington, till within a short time of his death, which took place, after an illness of many months. He was an abstainer from intoxicating drinks the whole of his life, and attached great importance to the temperance movement in all its bearings; and at all times contributed liberally to the support of the cause.

SMITH, Rev. JOHN PYE, D.D., F.R.S., died February 4th, 1851; aged seventy-seven years. This distinguished philosopher and divine was a devoted advocate of the temperance reformation. Soon after settling at Homerton he became connected with the old temperance society, and for some years he continued the moderate use of wine. When, however, the subject came properly before him, through the medium of the newly formed temperance societies, he at once adopted the practice of entire abstinence from all kinds of intoxicating beverages; and, says his biographer, "whenever medical advice recommended a temporary relaxation of his rule, if he complied in practice, it was with no small reluctance and with a most undisguised want of faith in the prescription, just as though he could not allow himself to be benefited in any such way. Occasionally the solicitude of his children sought the aid of a little artifice in carrying into effect, for a few days, the administration

of some stimulant prescribed by a physician; but he was so genuine an abstainer, that he could scarcely endure, much less linger after *that*, under the name of medicine, which he had given up as wine or malt liquor; and thus, in so apparently slight a matter, the thoroughness and deep sincerity of his nature rise up as things worthy to be looked at. When these experiments were being tried, it was very commonly feared, and not uncommonly said, among his friends, that he was endangering his life by the rigidity of his rule. Happily, however, for himself and them, and for the credit of the cause for which he was thought to be suffering, he lived too long to justify any such misapprehensions. Indeed, considering the great amount and variety of his mental labours, and the peculiar difficulties which for many years lay directly in his path, the demands on cerebral energy were so great, that he might have been snatched away years before the hour of his tranquil departure, had he not been led to avoid that sort of pressure on the finer vessels of the brain which not unfrequently arises from a long and regular, though moderate use of stimulants." So far from age and infirmity shaking the hold which these views had upon his mind, an opposite result appears to have been produced; for upon his dying couch he became more resolute in his aversions than when in health and vigour. His affectionate partner, in describing the death scene, says:—"His inflexible habit of abstinence yielded not. It might be said to exemplify 'the ruling passion strong in death.' A medical friend, on perceiving a rapid diminution of power, recommended a slight infusion of brandy into the water beverage. This proposal was conveyed by writing to the eye of the doctor. He turned to his wife and emphatically said, 'Never! my dear, I charge you, if such a remedy be proposed when I am incompetent to refuse, let me die rather than swallow the liquid.'" In 1831, Dr. Smith wrote a short, but valuable, preface to a republication, in this country, of an essay, by

Professor Moses Stuart of Andover, on the *Wines and Strong Drinks of the Ancient Hebrews*.

SPENCER, Rev. THOMAS, M.A., born October 14th, 1796, at Derby; and died in London, January 26th, 1853, in the fifty-seventh year of his age. In 1816 he entered at St. John's College, Cambridge, and was elected "Fellow" in 1823, which fellowship he maintained till his marriage in 1829. In 1826 he was presented to the perpetual curacy of Hinton Charterhouse, near Bath, which he held for nearly twenty-two years. His parish was small, containing about 700 inhabitants. Here he showed the firmness and integrity of his character, the benevolence of his disposition, and the soundness of his judgment. Schools, libraries, clothing-clubs, allotments, now sprung up, crime and pauperism diminished, and where he found a wilderness he left a garden. On the first introduction of the British and Foreign Temperance Society into the City of Bath, he signed the pledge, and became one of the secretaries of the Bath Auxiliary. In September, 1839, he signed the pledge of total abstinence, and formed a society in his parish, and ever active in the onward and upward movements of the age,—he promoted the cause of peace, education, and temperance. In 1845 he visited America for the benefit of his health, but upon returning to England in 1846 his health was so little improved that he resigned his benefice at Hinton Charterhouse. Mr. Spencer now devoted himself to writing and publishing numerous tracts on the Corn Laws, on the Poor Laws, on Church Reform, and other kindred topics. These were circulated by hundreds of thousands, and many of them did much good. In March, 1851, he was requested to become the secretary of the National Temperance Society, which office, together with the editorship of the *National Temperance Chronicle*, he readily undertook. In addition to his official duties, he was accustomed generally to lecture

four or five times a week, and these exertions soon told upon his strength. He was ill for some time, but only confined to his bed one day, and then he passed away. His remains were taken to Hinton Charterhouse for interment, and were followed by the teetotalers of Bath, and by most of his former parishioners.

SPITTLEHOUSE, WILLIAM, died at his residence, Pinfold, Loughborough, on Saturday morning, January 11th, 1862. He was long known as the secretary of the Loughborough Temperance Society, and in former years he was a zealous temperance reformer in Manchester. He took a lively interest in working the district for many miles round, and temperance agents were always heartily received at his house. His end was peace.

STANHOPE, Right Hon. Earl, died early in 1855. He was formerly president of the British and Foreign Society for the Suppression of Intemperance. His lordship was, from constitutional causes a water drinker, and at one time greatly aided the temperance cause; but for many years past he manifested no interest in the movement.

STIRLING, JAMES, born at Strathblane, on March 6th, 1774; and died March 20th, 1856, at the advanced age of eighty-four years. At the age of seven, being obliged to contribute something towards the family support, he was put to herding, and continued to follow this occupation for some years. As he grew up he fell into bad company, and became greatly addicted to intemperate habits. In 1830, through the influence of the Rev. A. McNaughton, he became a member of a temperance society at Millguy. On the 1st of January, 1831, he delivered his first temperance speech at Milngavie, and it is somewhat remarkable that his very last

speech was delivered at the same place, on the 1st of January, 1856. Mr. Stirling was one of the oldest, most popular, and most successful advocates of the total abstinence cause. For a long time he was well known as "the scientific cobbler," but in 1831 or 2, he gave up his trade as a shoemaker, and devoted his whole time to the temperance advocacy; and during his career he had visited 466 towns and villages in England, Scotland, and Ireland, and addressed 4,600 public meetings. In the churchyard of New Kilpatrick a monument, in the form of an obelisk, is erected to his memory; and an interesting memoir of him was afterwards published by the Rev. Alexander Wallace, entitled *The Gloaming of Life*.

STURGE, JOSEPH, one of the vice-presidents of the National Temperance League, died at Birmingham, on Saturday, May 14th, 1859. Ever foremost in the cause of humanity, he laboured with untiring energy as the friend of peace, of freedom, and of temperance, until death abruptly closed his career of usefulness. He very early became identified with the temperance movement, and was always one of its most liberal supporters. His funeral was certainly one without any parallel in Birmingham. It was attended by deputations from the Peace Society, the National Temperance League, the Anti-Slavery Society, the Band of Hope Union, the United Kingdom Alliance, the Baptist Missionary Society, Sunday school teachers, members of Parliament, clergymen and ministers of different denominations, &c., and the whole two miles of street through which the *cortége* had to pass was lined with crowds of spectators, while nearly all the shops were closed and business entirely suspended.

SWINDLEHURST, THOMAS, was born in 1784, and died June 27th, 1861, having reached his seventy-seventh year. He was one of the men of Preston who first signed

the revised pledge of total abstinence; and although questions have been raised in relation to the birthplace of teetotalism, Thomas Swindlehurst was undoubtedly the first reclaimed character, and for many years was extensively known as the king of the reclaimed drunkards, and notwithstanding that he had to encounter every kind of opposition, contempt, and ridicule, he held on faithful to the end. As an active worker in the movement, our friend had few equals. The cause by which he had been delivered from the curse of intemperance had peculiar claims upon him, and we are happy to state that those claims were never disregarded. By night and by day, at-home and abroad, in season and out of season, in honour and in dishonour, Thomas Swindlehurst worked hard, worked long, worked efficiently, and worked successfully. During the very last week of his life he addressed several meetings at Bolton with his accustomed energy and zeal; but his work was done, his death very sudden, and his remains were carried to the grave on the 30th of June, followed by some three hundred of the temperance friends of Preston, while thousands of spectators witnessed the solemn procession. The funeral service was performed by the Rev. R. Slate, and the mournful event was improved in the temperance hall at night, Mr. Joseph Livesey presiding, and addresses were delivered by several of the early coadjutors of the departed.

TACKLEY, EDWARD, signed the pledge in 1838, and was well known to the earlier labourers in the movement. In 1839 he, with five others, founded the St. Pancras Temperance Society, and took upon himself the chief responsibilities, by accepting the office of treasurer, which office he held to the last. Through his exertions principally, the society succeeded in building a neat temperance hall in Weir's-passage, where he was always to be found at his post, and ready to undertake any service in which he might be useful, whether

as chairman, advocate, or door-keeper. After a long and painful illness, he died on Wednesday, September 28th, 1859. His funeral was attended by about one thousand persons, including the committees and office-bearers of several temperance societies, and also a deputation from the National Temperance League.

TAYLOR, JOSEPH, sen., died at Middlesbro', on August 26th, 1860, aged seventy-seven years. He was a consistent abstainer.

THOMPSON, EDMUND, died at Armin, April 27th, 1854, aged seventy-two. His name long stood as one of the vice-presidents of the British Association for the Promotion of Temperance. Perceiving the good effects of the temperance movement upon the spiritual and temporal condition of the people, he connected himself with the society early in its history, and to the close of life continued one of its most enlightened, earnest, and consistent advocates. He liberally sustained the agents of the association; he purchased and distributed temperance publications to a large extent; and, during the whole history of the society in this country, delivered interesting and impressive public addresses in favour of entire abstinence from intoxicating drinks. His high christian character, his extensive information, his position in society, and his evident anxious concern for the well-being of his fellow-creatures, constituted him one of the most successful promoters of the temperance cause. He was, for full fifty years, a distinguished Wesleyan local preacher. Several of the ministers, and large numbers of the members of his denomination, were induced by his advocacy to embrace his temperance views, and unite themselves with the association. The last address he gave was on this subject; it was delivered with such animation, humour, and pathos, that smiles and tears pervaded the little assembly.

THOMPSON, T. B., was, for a period of sixteen years, one of the agents of the British Temperance League. He was thoroughly devoted to his work as a temperance lecturer, and loved it for its own sake. His conscientiousness in the discharge of his duty was very great, and led him often to fulfil engagements when he was totally unfit to do so. This was the case during his last illness. For it appears that he had, for some time past, complained of rheumatic pains, and had been told that he must take rest, but having to attend a festival in the Leeds town-hall on Christmas-day, he rose from his bed in order to fulfil the engagement, and spoke with remarkable power. During the whole of the week he continued his work in the York District Union. The first week in the new year he spent at Woodhouse and Thirsk, at which latter place he was compelled to yield to his increasing affliction. On Saturday, the 8th of January, he returned to his home in Leeds, and took to his bed for the last time; and after four or five days of severe suffering from rheumatic fever, the disease appeared to yield to the means employed, and he continued in a hopeful condition until the evening of the 18th, when a relapse took place, and the disease now taking the form of bilious fever, terminated fatally on Thursday, January 20th, 1859.

TOWGOOD, FREDERICK, died in London, in 1861. He had, for years, been an active teetotaler, and was the president of the City of London Temperance Society.

TOWNLEY, Rev. HENRY, born at Great Ealing, October 7th, 1784. He was admitted a proctor in Doctor's Commons in 1806. Many of his friends and gay companions being infidels it is not surprising that he imbibed their opinions. He became a disciple of Hume. In the year 1810 he was led to a careful examination into the evidences of christianity, which

resulted in his conversion. He was afterwards led to devote himself to the christian ministry, and, in 1812, entered Hoxton academy, and subsequently pursued his studies at Gosport with a view to missionary labour. Joining the London Missionary Society, he went out as one of their missionaries at his own expense. He sailed for India on the 22nd of April, 1816, and arrived in Calcutta, September 7th. There he laboured for several years, and built Union Chapel, Calcutta. He removed to Chinsurah in February, 1821, but chiefly in consequence of Mrs. Townley's ill-health was obliged to return to England, embarking on the 1st of December, 1822, and arriving in England on the 17th of April, 1823. Upon his return to England he spent about five years in travelling for the London Missionary Society; but seeing the destitute character of the district of Spitalfields, he determined to devote himself to that locality. Accordingly, on March 12th, 1828, he became pastor of the Church at White's-row, and, by his earnest labours, succeeded in raising the congregation from 30 or 40 to about 400, and afterwards erected the present Bishopsgate Chapel, to which he liberally contributed. After a pastorate of more than twenty-two years he retired from the active labours of the ministry. But he was one who could not live unemployed; and his closing years were spent in efforts of a benevolent and evangelistic character, frequently speaking in favour of temperance and other great moral reforms. He published an illustrated monthly paper for some years, entitled *Pictorial Pages*, which attained a circulation of from 36,000 to 40,000 monthly. Mr. Townley was a consistent abstainer for more than twenty years. Upon one occasion, a few years ago, his medical men ordered him to take malt liquor; yielding to their strongly expressed opinion, he reluctantly assented. A cask—some eighteen gallons—of the best Romford or Burton ale was procured, and the patient tried it, as advised, for some days. One morning he ordered every drop of

the ale to be poured down the sink, saying, "I have given it a fair trial; it is an imposture; it mars my communion with God; and so injures my soul without benefiting my body. I am an old man, and do not mean to go half-fuddled into the presence of God." Mr. Townley died August 9th, 1861, and was interred, August 14th, in Highgate cemetery.

TOWNLEY, JOHN, died at his residence, Dean-street, Finsbury, on Sunday morning, December 18th, 1859. He was for a long period, actively identified with the temperance movement in London. He was a director of the Temperance Land and Building Society, and a member of the National Temperance League; his connection with both, dating from their first commencement.

TURNER, HENRY, died in Manchester in October, 1859. He was an homœopathic chemist, and did great good among the poor by the advice and medicines with which he gratuitously furnished them. To his active co-operation with the clergy of Salford, the poor are indebted for a comfortable building, to which they can resort and spend their evenings free from the temptations of the public-house. He had been partially laid aside for some time, but when he appeared in no immediate danger, his frame suddenly gave way, and he became unconscious. His end was peace. By his death the temperance cause sustained a great loss.

TURNER, RICHARD, died October 27th, 1846, aged fifty-six years. In the early part of his life he was greatly addicted to intemperance, and while in a state of intoxication he was induced to sign the pledge, at the request of Mr. Swindlehurst and Mr. Dearden, in St. Peter's school, Preston, in October, 1832. He soon after became a very active member of the society, and

continued to be so for upwards of fourteen years. Dickey Turner (as he was familiarly called) was the originator of the term "teetotal" as applied to total abstinence from intoxicating drinks. His speeches appear to have been always characterised by an equal mixture of wit and blunders, and it was in one of these speeches that, finding himself at a loss for a word to express the idea that he was a thorough abstinence man, he stammered out, "I have signed the tee-tee-teetotal pledge." This speech was delivered at the close of 1833, and the word "teetotal" was immediately adopted by the abstainers of Lancashire; and now the word is in general use throughout the world. Mr. Turner walked the whole way from Preston to London in 1846, in order to be present at the World's Temperance Convention. On his journey he was attacked by illness, and remained at Nottingham about three weeks. His entrance into the meeting place of the convention was greeted with cheers. After a long course of usefulness, he sank down into his grave, whither his remains were conveyed by about four hundred friends, with whom he had laboured in the cause of temperance and religion. A stone was afterwards erected over the grave, and as it contains a record of several names of whom no particulars are to be obtained, the inscription is here inserted,—“Beneath this stone are deposited the remains of Richard Turner, author of the word teetotal, as applied to abstinence from all intoxicating liquors, who departed this life on the 27th day of October, 1846, aged fifty-six years. Also Robert Rhodes, who died March 19th, 1851, aged sixty-one years. For the last eighteen years of his life he was a faithful and consistent teetotaler. Samuel Smalley, died October 24th, 1851, aged seventy years. For the last nineteen years of his life he was a consistent teetotaler, and in every respect his conduct was most exemplary. Thomas Clitheroe, died January 31st, 1855, aged sixty-one years. For the last twenty-two years of his life he was an active, zealous teetotaler.”

UNDERWOOD, WILLIAM, Sen., died at his residence in Luton, October 17th, 185—, aged seventy-two. The deceased was well known and highly respected in the town and neighbourhood. He had been for forty years a local preacher, and was also a class leader in connection with the Wesleyan body, and his labours have been blessed and owned of God in the conversion of many. His first sermon was delivered at the village station, Cockernhoe, and his last, at an interval of forty years, was preached at the same place. The deceased was also an abstainer of twenty-years' standing.

WALKER, THOMAS, a lace merchant in Ripon, died on Sunday, January 10th, 1858, in the sixty-seventh year of his age. His disease was pulmonary consumption, which he suffered from with much patience for many months. He was a truly christian and benevolent man, giving away some hundreds of pounds in charity, and one of the last acts of his life was the signing of a cheque for £100 towards building a new Temperance Hall in Ripon. He was a guardian of the poor and a town councillor, in both of which capacities his unflinching, though courteous consistency invariably secured him respect. He was for many years a member of, and a liberal subscriber to the funds of, the British Temperance League.

WALLACE, Rev. DAVID, born in Edinburgh, April 3rd, 1824; died at Paisley February 3rd, 1860, in the thirty-sixth year of his age. He was baptized by Mr. Gardner, in March, 1842, in Largo, Fifeshire. Though young, he here began to exercise those gifts he possessed in leading others to know the truth. From Largo we follow him to Edinburgh, and thence to Glasgow. Afterwards removing to Gallashiels we find him chosen, on the death of the pastor, to assist as leader of the small church there. Here he met with Mr. Johnston, who encouraged his desires to devote himself to the ministry; and in August, 1847, he was

received as a student in the Theological Institution of the Baptist Association of Scotland. The report of his tutor respecting his four years' studies was, "He was diligently and earnestly bent on one grand object, namely, those attainments which would best fit him to be a good soldier and minister of Jesus Christ." Upon finishing his term of study he went to labour in Paisley in April, 1851, where he was ordained to the pastorate of the church meeting in Storie-street. Mr. Wallace was an abstainer himself, and a warm and active friend to the cause.

WARWICK, FREDERICK, departed this life on September the 7th, 1842. It is said that the christian fortitude and patience which he manifested during his illness, astonished all those by whom he was surrounded. He had long been a most consistent member of the Kensington and Bayswater Temperance Society; but being a man of few words, he was a worker rather than a talker. His remains were conveyed to the grave on the 11th of September followed by about 200 of the brethren of the Southern Counties Brotherhood who were addressed by the Rev. D. Katterns of Hammersmith.

WASHINGTON, HENRY, an early friend of the cause at Huddersfield. Mr. Washington came early into the field, and gave promise of more than ordinary usefulness as an advocate of the cause, at one time being frequently called upon to urge the claims of temperance on festival and other public occasions. Failing health compelled him to withdraw from that active sphere in which he delighted, and for which he possessed a respectable measure of ability. When the executive committee of the British Association was located in Huddersfield, he was one of its most active members, and by his counsel and judgment rendered important service in the management of its affairs. With a spirit

in harmony with all the progressive and philanthropic movements of the age, and a heart under the influence of the light and grace of the gospel of Jesus Christ, he served his day and generation with the great purpose of benefiting his fellow-men and glorifying his Maker. He departed from this life December 6th, 1854, in the thirty-ninth year of his age.

WATSON, WILLIAM MAXWELL, an active member of the Fitzroy Teetotal Association, died on Thursday, March 24th, 1859. On the evening afterwards the committee passed the following minute:—"This committee, with deep regret, record the decease of their fellow-laborer in the cause of temperance, Mr. William Maxwell Watson, which took place yesterday morning at half-past two o'clock; and bear testimony to his unwearied exertions and devotion in the furtherance of its objects for a period of upwards of eleven years, as an abstainer from all intoxicating drinks, and ten years a member of this committee." His mortal remains were interred at Kensal Green cemetery, and were followed to the grave by many friends connected with the Fitzroy Society and the National Temperance League, of which Mr. Watson was also a member.

WHITE, ROBERT GUEST. He was president of the British Association for the Promotion of Temperance, and died at Liverpool on the 18th of April, 1839. He was a man of much simple-heartedness, benevolence, integrity and zeal. His remains were followed to the grave (St. James's Cemetery, Liverpool,) by a number of the Parent Committee of the Total Abstinence Societies of that town, of which he was secretary; also by the gentlemen of the Howard Association, and members of the other various societies, followed by the Church of England and Roman Catholic Total Abstinence Musical Bands, in their splendid uniforms, with their instruments reversed and bound with crape. On the following Mon-

day evening, a few of his total abstinence friends had his remains removed to a private grave, which they had purchased for the purpose, and afterwards erected a monument to his memory.

WHITEHEAD, Rev. W. B. He was Prebendary of Wells, Rural Dean, Vicar of Chard, and for many years a magistrate for the county of Somerset. He was long connected with the temperance cause, and always shewed a lively zeal in promoting its interests. Mr. Whitehead usually presided over the public meetings of the temperance society in the Town Hall. His long experience as a magistrate, and his pastoral visits amongst the poor, gave him many opportunities of witnessing the sad effects of strong drink, and the drinking usages of society, of which he would often speak with the deepest emotion. His decease took place on the 22nd of August, 1853, after a long illness; and on the following Saturday he was interred at Timberscombe, near Chard. A procession of clergymen, professional men, tradesmen, members of the Working-men's Improvement Association, and members of the Temperance Society, attended his remains out of the town.

WILLIAMS, EBENEZER, died early in April, 1858, aged sixty-seven. He was one of the fathers of teetotalism in the district of Rotherhithe, and, for many years took a very active part in the operations of the County of Surrey Temperance Association, in Fairstreet, Horsleydown. He died during the week in which it had been arranged, by the friends of this society, to present him with a token of their respect.

WILLIAMS, MARTHA, died at the residence of her husband, Mr. Thomas Williams, chemist, Haverfordwest, on January 8th, 1853. Mrs. Williams was a warm and uncompromising friend of the temperance reformation. Impressed with the importance of a careful

education of the young in connection with temperance principles, the Band of Hope movement found in her a zealous and pious supporter.

WILSON, Rev. CARUS, died in 1859. He was a bright ornament to the Church of England, of which he was a clergyman. In his temperance labours he was best known for his devotion to the cause of the British soldier, in whose interest he was unwearied. Holding correspondence with the army in every part of the world, liberally supplying it with religious and temperance literature, he was instrumental in reclaiming many a wanderer to the ranks of temperance and religion. He held the living of Ventnor, in the Isle of Wight; but the garrison of Portsmouth shared much of his labours, and his stirring tract, *Portsmouth in Flames*, was the means of doing much good.

WILSON, WILLIAM, born at Esholt, in the parish of Otley, on the 28th of October, 1767, and died November 23rd, 1849, in the eighty-third year of his age. Such was the characteristic modesty of Mr. Wilson that, as he ever shrunk from praise and popularity, so he as carefully avoided every position which could expose him to public notoriety. Mr. Wilson was a member of the Society of Friends. He commenced business on his own account, in Bradford, as a grocer and draper. In about ten years he abandoned the retail business, and embarked his capital in the wholesale business, as a stuff merchant. In this business he was so successful that, at the age of fifty, he retired, having realized the sum of twenty thousand pounds. For more than thirty years after this it became the essential and exclusive business of his life to explore and to relieve cases of poverty and distress; for this purpose he put the whole of Bradford, and the surrounding villages, under a regular system of domiciliary visitation, employing two persons regularly to visit, to

take notes, and to dispense his bounty; and in this manner it is said, that he distributed considerably more than a thousand pounds a year, and one of his executors states that, since his retirement from business, he must have given away FORTY THOUSAND POUNDS. In 1829 he originated a temperance society, and heartily identified himself with the cause. He had tracts printed by tens of thousands, and supplied them liberally to his friends for gratuitous distribution. His time and his money were cheerfully devoted to the cause of total abstinence, and its advocates were always sure of a hearty and encouraging welcome from him. Mr. Wilson was greatly beloved by all who knew him, and his counsel was much sought after, and the advice given generally followed. He lived to do good, and he had evidently adopted as his motto the words of Holy Writ, "Whatsoever thy hand findeth to do, do it with all thy might;" but while thus zealous in every good work he was also careful to observe another Scriptural injunction, "Let not thy right hand know what thy left hand doeth." The consciousness of having done good was all the reward he sought. But at length he was called away from this sphere of usefulness to inherit the kingdom prepared above for those who love God.

With Mr. Wilson we close our account of departed temperance worthies; let us who are alone and remain, "Work while it is day, for the night cometh when no man can work."

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